The Autobiography of Dayanand Saraswati

Edited by

K C Yadav

Third Revised Edition

The Autobiography is not merely the story of Swami Dayanand's life, it is also a portrait of the India of his times. It seeks to explain how in those days of India's despondency, her great sons strove hard to "dispel the darkness of ignorance engulfing the minds of the millions of her sons, and demolish the shibboleths of superstition, falsehood, bigotry, sedulously built over centuries by a supine ecclesiastical order." It also presents an assessment of their efforts to effect reconstruction of the society on scientific and rational lines thereby making it fit for attaining its political emancipation.

The Autobiography consists of three fragments written between 1875 and 1879. The first fragment is an account of Dayanand's early life, education and activities until 1845 which he wrote in Hindi for *The Theosophist.* The second fragment, extending his life story to 1875, is a narrative of what he related at the instance of his friends and admirers at Poona in August 1875. The third, *My Beliefs and Disbeliefs* is an exposition of his philosophy and thought.

Dr. Yadav's introductory note puts Swamiji and the Arya Samaj in a clear perspective.

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The Autobiography of Dayanand Saraswati

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The Autobiography of Dayanand Saraswati

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Dedicated to
Swami Sarvanandji
of Dayanand Math
Dina Nagar (Punjab)
and
Swami Omanandji
President,
Propakarini Sabha, Ajmer

O, Supreme Being, The Great Ruler of the Rulers, stimulate us with appropriate courage, fortitude, moral goodness, courtesy, power, strength of body and mind, and such other virtues that we may be independent and enjoy sovereign imperial sway. May no foreigner come to our country to rule over us; and may we never lose our political independence and become enslavened to foreigners.

DAYANAND SARASVATI
(*Aryabhivinaya*, pp. 303-304)

Preface

Our historiography of the 19th century intellectual developments is saturated with either excessive adulation or supercilious debunking of our early modernizers. Of late, however, some scholarly studies have been provided to relate them to a proper historical context and to assess their strengths, weaknesses and limitations, and to know the constraints imposed upon their modernizing efforts by the colonial rule. But these studies cover only Bengal intellectuals while similar and comparable works on the intellectuals of other states are not available. Inevitably there is a gap in our knowledge of the biographical details of most of our early intellectuals. It is hoped that the present work would supply a desideratum at least in the case of the great reformer and intellectual, Swami Dayanand Saraswati.

My debt to the people who helped in the preparation of this book I have gratefully acknowledged in its first edition (1976). Many of them have continued to help in the preparation of this enlarged version. I would like particularly to thank Swami Sarvanandji, Professor Veda Vyasaji, Professor V.N. Datta, Shri K.S. Arya, Shri B.B. Gakhar, Dr. J.S. Yadav, Dr. N.G. Barrier, Professor K.N. Pannikar, Dr. Bhawani Lal Bhartiya, and Shri R.R. Bhardwaj for their suggestions and criticisms. My grateful thanks are also due to Swami Omanandji, President, Paropakarini Sabha, Ajmer, who very kindly permitted me to reproduce the facsimile of a part of Swami Dayanand Saraswati's autobiography written in his own hand. I am also grateful to my wife Shashipriya for her assistance and encouragement. And I owe, too, a special debt of gratitude to Shri Ramesh Jain for sparing no pains in bringing out the book so neatly.

K.C. YADAV

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Introduction

I

Autobiographical writing in India is basically a product of modern times.[1] In the olden times a general notion had persisted amongst Indians that self-portraiture was *ashistata* (bad manners). The popularity of this belief probably accounts for the complacent indifference to the composition of autobiographical writings during the medieval period when some of the rulers[2] under the influence of Central Asian tradition, encouraged this form of writing. In the nineteenth century, however, the élite influenced by western ideas tried their hand at it, and consequently a fairly good number of autobiographies appeared either in form of fragments or full-scale portraits.

Dayanand's Autobiography exemplifies the earlier form of autobiographical writing produced in India during the nineteenth century. It consists of three fragments written between 1875 and 1879. The first fragment is an account of his early life, education and activities until 1856, which he wrote in Hindi at the instance of Col. H.S. Olcott for *The Theosophist*,[3] a monthly journal of the Theosophical Society of

[1]For discussion see a scholarly essay by Ramchandra Krishna Lagu, 'Atma-Charita, Charita, Ani Athavani', *Autobiography of Dadoba Panduranga* (Marathi), edited by A.K. Priyolkar (Bombay: 1927), pp. 7-39.

[2]For instance, Babur (1483-1530) and Jehangir (1569-1627) who wrote their autobiographies in Turkish and Persian respectively.

[3]See Dayanand to Munshi Samarthadan, dated Bareilly, 28 August 1879, vide *Swami Dayanand Ke Patra Aur Vijnapana* (hereafter abbreviated as *Letters*), ed. Bhagwatdatt (Amritsar: 1955), p. 159.

India, Adyar (Madras). This fragment was translated into English and published in *The Theosophist* in its issues of October 1879, December 1879 and November 1880 with editorial comments (in the footnotes) on certain technical points by Madame H.P. Blavatsky. Unfortunately, we do not possess the original Hindi manuscript in its complete form. Dayanand gave a copy of it in three parts, with all his papers, to his successor, the Paropakarini Sabha which managed to preserve only the first two parts.[5] On comparison of the available Hindi manuscript with *The Theosophist* fragment, I found that *The Theosophist* version was rather mechanical and at places quite confusing. I have, therefore, revised *The Theosophist* fragment of these two parts up to page 42 to make it accurate and intelligible. Nothing could be done with the third part which has been reproduced as it was.

The second fragment is a brief narrative of what Dayanand related about himself at the instance of his friends and admirers at Poona on 27 August 1875. This account was recorded and published in Marathi soon thereafter.[6] Its English rendering has been done by me. The fragment covers Dayanand's life story up to 1875.[7]

Unfortunately, there is no account of his last eight years (1876-1883) left by Dayanand. Probably he was too busy with his work of reform all through these years and thus found little time for tidying up the story of the most significant period of his life. I have, however, tried to make good this deficiency, though in a very limited way, by reproducing some details of consequential importance both relating to his life and the national history in Dayanand's own words taken from his letters.[8] These extracts, appearing in English for the first time, will, I hope, present an admirable index to Dayanand's life and his attitude towards important problems and events of his time. The third fragment, 'My Beliefs and Disbeliefs,' is a brief expose of Dayanand's philosophy and thought. It was completed in Hindi in 1875 and appended to the second edition of his famous work *Satyaratha*

[4]The Theosophical Society has published these instalments in the form of a booklet under the title *Autobiography of Swami Dayanand Saraswati* (Adyar: 1952).

[5]The Paropakarini Sabha, Ajmer has very recently published the photostat version of these parts in the *Maharishi Dayanand Ki Atmakatha*, ed. Bhawani Lal Bhartiya (Ajmer: vs 2032).

[6]Published by O.S.A. in September 1875, pp. 9 of 9″×6″ size.

[7]This fragment has been translated into various modern Indian languages, such as Hindi, Urdu, Gujarati and Bengali.

[8]*Letters, op. cit.*

Prakasha. Later on, it was published separately in various languages.[9] Its English rendering has been done by me.

Many people have complained that Dayanand's *Autobiography* does not rank high in this class of literature composed in that age. True, his Autobiography does not, like Annie Besant's self-portrait have literary flavour; nor does it present like Debindranath Tagore's autobiography a picture of the inner conflict of its author. The content of Dayanand's *Autobiography* falls short of Dadoba Panduranga's comprehensive treatment of his own life. Yet the *Autobiography* is a valuable document for the purpose of modern Indian history. It answers, though partially, many of the baffling questions with which the present historians of the 18-19th century are confronted. How did the contemporary intellectuals look at their problems of life in those days? Did these people have a correct understanding of their time and a clear vision of the future? And if they did, what were their impressions like? And lastly, how did they work—what were their ideology, programme and method?

II

The glimpse of contemporary life which is presented in Dayanand's *Autobiography* is indeed painful. It points, though not in so many words, to the intolerable suffering and plight of the Indian society, partly owing to 'our own follies' and partly owing to the political domination of and economic exploitation by a foreign colonial power.

It is ordinarily believed that our people did not have 'the feel' of this state of their affairs, far less knew the ways and means to improve upon it, until the British bestowed upon them the blessings of their rule by their dissemination of western knowledge. Without in any way minimising the positive role of the Western impact in modernizing India, this belief is, I think, wide off the historical mark. You do not have to tell the wearer where the shoe pinches! The pain is felt by one and all alike. Every sufferer tries to find out the ways and means to get rid of his suffering and to improve his position according to his mental capacity and material resources. Indian society was by no means an exception to this rule.

Another notion that persists is that the pre-British Indian society

[9] I have made use of the Hindi version published from Allahabad, 1884.

was totally static and unchanging.[10] The social reform movements launched by Indian intellectuals of the 18th and early 19th centuries which were not modelled on the West negate this theory. The Kartabhajas, Spashtadayakas, Balramis, Sahebdanis, Khushivishwasis, Ramavallabhis, Hariboles, Kurapanthis in Bengal; the Satnamis, Paltudasis, Apapanthis and Charandasis in Rajasthan and Delhi; the Garibdasis and Sadhas in Haryana; the Satanamis in Madhya Pradesh; the Virabharams in Andhra Pradesh and the Sanmargasanghis in Tamil Nadu were indigenous efforts for improvement. Long before the advent of the westernized leaders of reform, these religious movements had denounced polytheism, idolatry and the caste system and led campaigns against infanticide and sati and urged a better treatment of widows. They opposed in the strongest terms the superstitions and empty rituals which were corrupting the Hindu society. They laid great emphasis on personal morality, and stood for social justice and equality.[11]

It is surprising, however, when some scholars despite all these facts before us, dismiss these movements as a few inconsequential individuals' revolts against *status quo* without any social significance.[12] No doubt the westernized, systematic organizational apparatus was absent in the functioning of these movements but they had their own indigenous techniques of organization which were quite effective. And this explains how many of these movements came to have as many as 40,000 to 50,000 followers,[13] a strength which the westernized movements could never muster. As a matter of fact, the role of the western impact, especially in the case of the social reform movements in the 'remaking' of India in the 19th century, has been in a certain sense over-emphasized. A mountain seems to have been made of a mole hill.

[10]Indian society has always been in a process of change, older values and institutions giving way gradually to newer ideals and forms. In other words, by slow reformation Indian society has undergone continuous modifications as century followed century.

[11]For details see H.H. Wilson, *Religious Sects of the Hindus* (London: 1871); P.N. Bose, *A History of Hindu Civilization during British Rule* (Delhi: 1961), vol. I, pp. 77-176; K.N. Pannikar, *Presidential Address* (Modern Section), Indian History Congress, 36th Session, Aligarh, 1975, p. 4; Amitabha Mukherjee, 'The Religious Ferment in Bengal,' *Renascent Bengal* (Calcutta: 1972), pp. 40-52.

[12]For a valuable discussion see C.H. Heimsath, *Indian Nationalism and Hindu Social Reform* (New Jersey: 1964).

[13]See P.N. Bose, *op. cit.*, Vol. I, pp. 108-9.

This is, of course, not to deny the contribution to Indian life made by the westernized leaders of reform. This is to put the record straight. Indoctrinated by the British, victims of the process of acculturation,[14] the westernized leaders of reform, though well-intentioned, did not prove equal to the task before them and demonstrated lack of initiative and courage to deal with the problem of 'reshaping' and 'regenerating' India. In the social field, for instance, they launched a frontal attack on superstitions, falsehood and bigotry so seduously built by a supine eccelesiastical order, but in their personal lives they could not practise what they preached.[15] Even Rammohan Roy (1772-1883), who has been stated as 'The Father of Modern India' was no exception to this. He would not partake food cooked by a non-Brahmana, kept *yajnopavita* (sacred thread) on his body until his death, observed caste regulations, and put the seal of legitimacy on the *Shaiva* marriage according to tantric rites which was nothing less than concubinage. So was the case with his other lieutenants, like Prasanna Kumar Tagore, Keshub Chandra Sen, etc. The former publicly denounced idolatry in his journal *The Reformer*, but himself performed *Durga Puja* at his residence with usual pomp and show. Sen, the crusader against the backward social customs of the Hindus, married off his own daughter, not yet 14 to a boy of less than 16. In a way these social reformers were telling their men: "Do as we say, but do not do as we do." What effect such views could have had can be guessed.[16]

In the political sphere, their performance was even worse. The domination of India by a foreign power did not sadden them. On the contrary, they hailed it as "an act of Providence to deliver India from

[14]By acculturation I mean here "the process of interaction between two societies by which the culture of the society in subordinate position is drastically modified to conform to the culture of the dominant society". See E.A. Hoebel, *Man in the Primitive World* (New York: 1958), p. 643.

[15]For details see R.C. Majumdar, *On Rammohon Roy* (Calcutta: 1972), pp. 40-49; A.F.S. Khan, *Social Ideas and Social Change in Bengal* (Leiden: 1965), pp. 26-51; Heimsath, *op. cit*, p. 21.

[16]Take, for instance, the impact of Rammohun Roy. "There is hardly anything to his credit", says R.C. Majumdar, "which changed the foundations of the Banga Samaj. . . . The story of his impact is writ large in blazing letters upon the illuminated gates of two thousand *Durga Puja pandalas* in Calcutta whose loud speakers, and *dhak* or trumpets proclaim in deafening noise, year after year, the failure of Rammohun Roy to make the slightest impression from his point of view on 99.9 per cent of the vast Hindu Samaj either in the 19th or in the 20th Century." *On Rammohan Roy*, p. 40.

the tyranny of her Muslim rulers."[17] Accepting the British Raj as a national necessity, one of the most enlightened westernized leaders of reform said: "Conquest is very rarely an evil when the conquering people are more civilized than the conquered, because the former bring to the latter the benefits of civilization."[18] Make it a permanent thing, said the other, for "this (Raj) is an instrument in the hands of Providence to elevate this degraded country in the scale of nations."[19]

It is surprising that even the sickening scene of economic exploitation of the Indians by the British did not moisten the eyes of the westernized leaders of the Renaissance. For instance, Rammohun cared little for the agricultural peasantry of India:[20] he did not feel concerned about the landless tillers, wage-earners and slaves and did not bother to think that the causes like free trade, settlements of Europeans, and commercialization of agriculture, which he advocated with such high degree of enthusiasm, would ultimately result in unemployment and misery to the millions in rural India.[21] He had no word of sympathy for his brethren who were being ruined by the indigo planters in his own province. He gave instead a first class certificate to these exploiters: "On the whole they (indigo planters) have performed more good to the generality of the natives of this country than another class of Europeans whether in or out of the services." Reacting to this, Dr Majumdar says: "Comment is superfluous, save to point out that there was at least one great Bengali who appreciated the noble service rendered by the indigo planters to benefit the hapless Bengal peasants."[22]

In fact, theses leaders belonged to a new middle class whose material interests were served and multiplied by their contact with the

[17]See *ibid.*, p. 47.

[18]Rammohun Roy to Victor Jacquemont, *vide* Arbinda Poddar, *Renaissance in Bengal* (Simla: 1970), pp. 61-62.

Rammohun Roy's abstract love of liberty, his crusade for free press (1823), his campaign for jury assessment and such like things should not appear to be dichotomous in the light of what has been said above, for such behaviour is characteristic of the class to which he belonged.

[19]Keshub Chandra Sen, *vide* K.C. Sen, *Lectures in India*, Vol. I, pp. 323-24.

[20]For details see S.C. Sarkar (ed.), *Rammohun Roy on Indian Economy* (Calcutta: 1965), pp. I-IV.

[21]For details see R.S. Sharma (ed.), *Indian Society: Historical Probings* (New Delhi: 1974), p. 387.

[22]Majumdar, *op. cit.*, p. 47.

British and, therefore, they could not attack the political and economic problems of their countrymen effectively. On the other hand, dichotomies in their personal lives and public behaviour made them poor social reformers.

Dayanand was, however, different from the westernized leaders in his social and mental make-up. He did not belong to the middle class of collaborators. A *sanyasi* who had renounced the world, he neither longed for wealth nor hankered after fame. He was a class by himself, an apt description of which is found in the following words of Aurobindo Ghosh:

> Among the great company of remarkable figures at the head of the Indian Renaissance one stands out by himself with the peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, solitary pine jutting out into the blue, a great cascade of pure vigorous and fertilizing water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayanand.[23]

Dayanand—intelligent, experienced and courageous with the conviction of a true crusader—attacked the problems of his countrymen in his own way. First of all, he took the course of socio-religious reforms. Martin Luther was called to Worms under a Papal Warrant to explain his position *vis-a-vis* his heretical activities, but Dayanand himself went to Kashi, the headquarters of the orthodoxy, and assailed the monstrous excrescences that had degraded both Hinduism and India. On 16 November 1869 was held a monumental contest (at Kashi) in the presence of about 5,000 people: Dayanand, single-handed, on one side and three hundred of the most learned and influential *panditas* of orthodox Hinduism, led by Swami Vishudhanand, on the other. Ishwari Prasad Narain Singh, the ruler of Kashi, was in the chair; and the subject for disputation was whether the *Vedas* permitted idolatry.

[23]Aurobindo Ghosh, *Bankim Tilak Dayanand* (Calcutta: 1947), p. 1.

The orthodoxy was no match against Dayanand's profound scholarship, clarity of thought and forceful personality. Ultimately, in the words of *The Hindu Patriot*, "finding it impossible to overcome the great man (Dayanand) by regular discussions, the *panditas* resorted to adoption of a sinister course to subserve their plans". They raised pandemonium and then the hired ruffians threw brick-bats and stones on the victor.[24]

Thereafter Dayanand became more passionate in his attack on idolatry and polytheism. "Worship one God," he said, "who is the Omniscient, Formless, All-pervading, Unborn, Infinite, Almighty, Merciful and Just. . . . He is the maker of the whole Universe and . . . its sustainer and dissolver." He "awards with absolute justice to all souls the fruits of their deeds as they deserve". According to him, God's idols cannot be made, and the hundreds of idols which are wrongly supposed to be of God or His incarnations are nothing but false symbols made by vested interests to exploit the masses. He believed that idolatry has kept the world in gross ignorance about God, made people woefully superstitious and the priestcraft criminally selfish. A great majority of religious evils can be justly laid at the door of idolatry.[25]

His next attack was on obsolete rituals and superstitions created by vested interests. There were no places like heaven (*swaraga*) or hell (*narka*) in his scheme of things. "These were states of mind", he said, "which a person experienced on account of his deeds: enjoyment of special happiness and possessions of the means thereof (*swarga*) for good deeds and sufferings and the means thereof (*narka*) for misdeeds." He said: "There were no *tirthas* (sacred places of pilgrimage)", as the orthodox *panditas*, whom he contemptuously called *popes*, ordinarily make us believe. He added: "*Tirtha* is that by means of which the ocean of misery is crossed." In other words: "I hold that *tirthas* are good works, such as speaking the truth, acquisition of knowledge, company of the wise and the good, practice of the *vamas* and (other stages) of *yoga*, life of activity, spreading knowledge for the good of the society. No places or rivers can be *tirthas*."[26]

[24]*The Hindu Patriot*, 17 January 1870. Also see *Rohilkhand Akhbar*, November 1869; *The Christian Intelligencer*, March 1870.

[25]See *Satyaratha Prakasha* (hereafter *Satyaratha*), (Sonepat: 1975), pp. 479-84.

[26]*Ibid.*, pp. 87-89.

Dayanand violently attacked casteism. A mere accident of birth, he said, could not determine the social position of a man: it was determined according to his merit, accomplishments and character. He held that a cobbler's son, otherwise educated and honest, had all the claims to be called a Brahmana, he could study the *Vedas* and put on the *yajnopavita* (the sacred thread). Similarly, "a man born in a Brahmana, Kshatriya or a Vaishya family should become a Shudra if his merits, actions and temperaments are Shudra-like."[27]

That Dayanand's appeal to stick to the *varanavyavastha* evoked little response from the Hindus is beyond any doubt, but it certainly served a purpose. It relaxed the rigidity of caste system, and the thraldom of untouchability. Mahatma Gandhi has assessed Dayanand's substantial contribution in this field correctly: "Among the many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly one."[28]

Like the untouchables, the suffering womenfolk also attracted Dayanand's attention. These poor creatures were leading a sub-human life. They had no right to acquire education. Pardah system, child marriage, polygamy, sati, forced widowhood and several other pernicious practices believed to be in vogue on the sanction of the *shastras*, made their life miserable. Dayanand opposed these practices with all the force at his command and pleaded for their abolition. He stood for the equality of women,[29] and their just treatment at the hands of men.[30] He urged that they be given good education for "household affairs, conjugal happiness, and home keeping are the things which can never be satisfactorily conducted by uneducated women. Besides, if uneducated, then how can they work as teachers, . . . how can they take part in the affairs of the government or in the administration."[31]

The vested interests opposed Dayanand's programme of social reform, but he carried on his work until his last breath.

There were, three other formidable problems (illiteracy, economic poverty and political dependence) which exercised Dayanand's mind. He fully realized that unless these problems were solved, no improvement in social life could be possible.

[27]*Satyaratha*, pp. 140-50.

[28]Har Bilas Sarda (ed.), *Dayananda Commemoration Volume* (Ajmer: 1933), p. 1.

[29]They could study the *Vedas* and put on the *yajnopavita* like men. *Satyaratha*, pp. 124-26.

[30]*Ibid.*, p. 156.

[31]*Ibid.*, p. 127.

First he took up the grave problem of illiteracy (as seen in Table 1), for he knew that the filtration theory of education which the government was practising at that time would not solve this problem in any way. He, therefore, advocated a different scheme—a scheme which envisaged free and compulsory education for all. "There should be a state legislation," he observed, "to the effect that nobody should keep his sons and daughters away from school after the fifth or at the most eighth year of age. The parents not abiding by this order should be punished by the state."[32]

Table I
Extent of Illiteracy in India in 1880s[33]

Province or State	Males Illiterate (per one thousand)	Males Literate (per one thousand)	Females Illiterate (per one thousand)	Females Literate (per one thousand)
Ajmer	867	33	992	8
Assam	924	76	997	3
Bengal	892	108	996	4
Berar	916	84	998	2
Bombay	860	140	990	10
Sind	915	85	995	5
Lower Burma	557	443	962	38
Upper Burma	538	462	985	15
Central Provinces	941	59	998	2
Coorg	844	156	986	14
Madras	851	149	990	10
N.W. Provinces	937	63	997	3
Oudh	942	58	998	2
Punjab	926	74	997	3
Hyderabad	928	72	997	3
Baroda	856	144	995	5
Mysore	895	105	993	7
Bombay States	887	113	995	5
Bengal States	945	55	998	2
N.W.P. States	965	35	999	1
Punjab States	941	59	999	1
Total for whole of India	891	109	994	6

[32]*Satyaratha*, pp. 65-67; 109-129.
[33]See *Census of India, 1891, General Report*, p. 217.

Reacting to the problem of curriculum, Dayanand said that "it should be quite comprehensive, representing all branches of knowledge." There should be an equal emphasis on languages, arts, science and technology. Beside this, a school should be a place to stimulate the spirit of social equality. There should be no discrimination between the rich and the poor in schools. All students should be "given proper attention, should be dressed alike, should eat alike, and live in the same style irrespective of the fact whether they are the sons/daughters of the aristocrats and nobles or those of the poor."[34]

Dayanand's programme of social and educational reform had profound impact on his followers who opened many educational institutions to respect his sentiments. For instance, the Dayanand Anglo-Vedic (D.A.V.) High School was opened at Lahore in Punjab soon after his death. Within a couple of years many high schools, colleges and *gurukulas* sprang up in his memory throughout the country. All these institutions followed the ideals of education laid down by Dayanand.

After education, he addressed himself to the problem of poverty. During his extensive tours of the country, Dayanand saw appalling condition of people all around. Industries had declined, and agriculture was in ruin. Severe famines, as indicated in Table II, were common.

Table II

Famines in Dayanand's Time[35]

Year	Famine-stricken areas
1860-61	Agra, Oudh, Haryana and some other parts of Punjab.
1865-66	Orissa.
1868-69	Haryana and Punjab, Bombay, C.P., Rajputana.
1873-74	Bengal, Bihar, NWP and Oudh.
1874-77	Bombay, Hyderabad.
1876-78	NWP and Oudh.
1877-78	Madras, Mysore.
1883-84	Haryana and Punjab.

[34]*Satyaratha*, pp. 65-67, 109-129. Also see Appendix to chapter III.
[35]William Digby, *Prosperous British India: A Revelation* (London: 1915), p. 126.

These famines brought untold miseries on the people and carried off lakhs of them.[36]

India had never suffered such a calamity, Dayanand observed. Known as the 'golden sparrow' in the old annals, flowing with milk and honey, this land was, truly speaking, "the proverbial philosopher's stone, by a mere touch of which the base metals of the foreigners used to turn into gold".[37] But ignorance and illiteracy,[38] slavery[39] and selfishness, inaction and indolence[40] on the part of its people, have turned the land of plenty into the land of abject poverty and suffering. "And I believe," he remarked, "this ancient land of the Aryas will go on suffering in the present manner so long as its people do not give up superstitions, and backward notions, inaction and laziness" and have indifference to science, and technology,[41] and the *swadeshi*[42] and *swarajya*.[43]

Dayanand's next concern was to arouse national consciousness among his people. To begin with, he examined the plans of his predecessors and concluded that these men, though well-meaning, had borrowed too heavily from the West. He believed that no nation could build its edifice on a foreign foundation. He, therefore, gave a clarion call to his countrymen to go back to the *Vedas*, and build their future by their assimilation in their bones.[44]

[36]For instance, the famine of 1860 took nearly 5 lakh lives; the 1860 famine carried off 13 lakh; the 1868-69 famine killed about 8.5 lakh in Rajputana, 6 lakh in Haryana and Punjab and 2.5 lakh in Central Provinces. The Bombay famine caused 1 lakh deaths. See *The Report of Famine Commission*, 1878, Part III, pp. 30-185.

[37]*Satyaratha*, pp. 427-28. Economic historians may, however, not accept these observations of Dayanand.

[38]"It is due to tomfoolery of the ignorant people that they (Indians) have lost independence, comforts, wealth, and are now sitting idle with folded hands." *Ibid.*, p. 411.

[39]"There can come nothing but poverty and pain when the foreigners rule over and trade in our country." *Ibid.*, p. 410.

[40]*Ibid.*, pp. 411-12, 417, 430.

[41]See Appendix to chapter III.

[42]"Look at these Europeans, they have great respect for everything made in England. They allow any person to go into their courts, shops, etc. with shoes on if made in their country, but not if made in this country (after Indian fashion). Why can't we do so?" *Ibid.*, p. 592.

[43]Like Gandhiji, Dayanand gave a call, though indirectly, "to the foreigners not to live here as rulers" (*Aryabhivinaya*), Quoted in R.S. Pareekh, *Contribution of Arya Samaj in the Making of Modern India* (Delhi: 1973), p. 221.

[44]Aurobindo Ghosh, *op. cit.*, pp. 44-45.

This was, as rightly put by Aurobindo Ghosh, surely a master glance of practical intuition on Dayanand's part, for, in a real sense, the *Vedas* were the original source of religion, culture and civilization of India; they were the foundations of Indian thought, philosophy and knowledge; and they "concealed in themselves the seed for a radical new birth of the Indian nation."[45]

Would the present generation be able to make use of this *Vedic* foundation? No, the illiterate masses had no sense of real human existence; they lived like animals unaware of their history, cultural heritage and glorious past. The educated ones nurtured on English thought and culture suffered from an inferiority complex. They admired almost everything western, and accepted uncritically the alien ridicule of eastern culture as "immoral, profane and nonsensical". Dayanand gave light to the former and inspiration to the latter; and thus he transfused into their "languid body his own formidable energy, his certainty, his lion's blood". He asked his people many searching questions: Why do you feel inferior to others? What is there that makes you ashamed of calling yourself Indians? Why have you parted with your national pride and prestige? Why can you not walk with heads erect and high? "In the whole world there is no country superior to India", he observed. "That is why it is called the land of God. . . . Whatever countries are there in the world, they all praise this land and cherish hopes from it."[46] He exhorted them to look at their splendid past. He recalled episodes from an impassioned, though not scientifically corect, history to substantiate his statements. "The Indians were the sole overlords of the whole world," he observed. "There were their dependent rulers in other countries."[47] Now "Europeans seem to be cultured and educated to you. You praise their cultural achievements. But as a historical nation, they are nowhere as compared to us".[48] "Culturally we are a far superior nation", he said.[49] "We were sometimes world-teachers. All education that has spread in the world started originally from India. Then it went to Egypt, from there to Greece, from Greece to Turkey and then to Europe. From Europe it went to

[45] *Ibid.*
[46] *Satyaratha*, pp. 427-39.
[47] *Ibid.*
[48] *Ibid.*
[49] *Ibid.*

America and other countries."[50] But now "misfortune has overshadowed the descendants of the world teachers and world rulers, and they are down-trodden under the heels of foreigners."[51]

Do away with the foreign domination, he said, because *swarajya* is always the best thing.[52] "A foreign government cannot be beneficial even when it is free from religious bias, race-prejudice and is just and sympathetic."[53] He enjoined upon every one of his followers to begin his day with the following prayers.[54]

—Oh Effulgent God and Mighty Donor . . . May I acquire gold and other precious metals, diamonds and other valuable stones, imperial sovereign sway, the knowledge of sciences!

—Oh God, Lord of infinite activity . . . fulfil our desires in this life by granting us good faculties of speech, good cattle, good means of conveyance, etc., and the right of political sovereignty.

—Oh Sovereign Ruler of all kings . . . make for us easily accessible imperial soveriegn away, and immense wealth. May our riches and our kingdom ever increase by Thy grace!

—Oh Chastiser of the wicked, living according to Thy commandments, we may by Thy grace, enjoy the benefits of sovereign imperial sway!

—Oh God, Infinite Fount of Divine erudition, by Thy grace may we obtain true and useful education as the result of our efforts to acquire learning and may we be the most learned in the whole world. May we, by our mutual, brotherly love, have great strength

[50]He quoted the authorities of the foreigners to convince his people of the correctness of his stand. Jacoliet, a French scholar, he said, had written in his book *The Bible in India* thus: "India is the fountain-head of all knowledge and all righteousness. All knowledge and religions have sprung from here." In the end, he prays in the book, "O God make my country as advanced in knowledge as India was in olden days'." *Ibid.*, p. 433.

[51]*Ibid.*, pp. 354, 411, 427-29, 433.

[52]*Ibid.*, pp. 317-18, also see his *Rigvedadibhashyabhumika* (Delhi: VS 2015) pp. 295-317.

[53]*Ibid.*

[54]Dayananda, *Aryabhivinaya*, English tr. Swami Bhumanand (Bahalgarh: 1972), pp. 33-34, 122, 143-44, 150, 180-81, 188, 214-15, 238-40, 303-8. 327-29, 393-95.

and prowess, enjoy soverign imperial sway without any interference from anything untoward!

—Oh Lord of my life, dear to me as my very life, Father and Protector of my life, Life of my life, Bestower of sovereign imperial sway, Thou art the Lord of my life and my all. I have none but Thee for my succourer. Oh Overlord of kings, just as Thy Kingdom is truthful, just and unassailable, so may our Kingdom also be firmly established in truth by Thy might.

—Oh Most Merciful and Great God, . . . we may live and move happily in Thy great Kingdom, the world—ourselves enjoying, by Thy grace, sovereign imperial sway and the highest bliss in Thee and be ever devoted to Thee.

—Oh Almighty God, . . . grant us the happiness of sovereign imperial sway as long as we live in this world.

—Oh Supreme Being, Greatest King among all rulers, stimulate us with appropriate courage, fortitude, moral goodness, courtesy, prowess, strength of body and mind and such other virtues that we may be independent and enjoy sovereign imperial sway. May no foreigners come to our country to rule over us, and may we never lose our political independence and become enslaved to foreigners . . . Oh Lord, graciously bestow upon us abundance of riches, independence in our own country, freedom to visit other countries and efficiency to manage our own country's political administration, men and women of excellence for our offsprings, relatives, friends, dependents, servants and neighbours, so that we may never suffer for lack of anything. Oh Master of all, be pleased to provide for our body-politic men and women distinguished with perfect learning and other such virtues, good education, training in the use of war weapons and in the administration of the country, education of a general nature, training in industries, clear intellect and cool head in business, wealth and means of life with perfect diligence to acquire and hoard them for the welfare of the general public, sufficient education of a general nature, good health and corporal strength, readiness to do the humblest sort of work for the upkeep of society, readiness to serve others, all infused with the love of their country and prepared to die for it—may there never be lack of such in our society, kingdom, nation, country.

—Only by His grace can we expect to have a good life . . . . for a hundred years, devoting our time to useful and righteous pursuits, without demeaning ourselves by the loss of spiritual, moral, economical and political freedom . . . But even if we happen to live for more than a hundred years by His grace, we should beseech Him to vouchsafe us to live in the same manner, seeing, busying ourselves, hearing, and learning and teaching, in perfect spiritual, moral, economical and political freedom.

—May our leaders and guides, learned in the Vedic lores, our king capable of dealing justice with equity and a wise ruler, our militia composed of brave warriors, may these two act in complete harmony and be favourable to the welfare of the subjects. May we, subjects, along with, and under the protection of these two, enjoy and excell in prosperity, including the possession of good, useful and high education, and sovereign imperial sway! May our learned leaders and guides by their industrious efforts, bestow upon me and all the people, excellent opulence, characterised by administrative power, mercy, and sound erudition and knowledge to be my permanent possession.[55]

Even during the course of his religious discourses, Dayanand would sometime go out of the way to rouse his people "into active resistance to the alien influence".[56] For instance, while discussing idol-worship, he said:

> We depended upon the idols for the defeat of our enemies and the triumph of our arms and therefore did not exert ourselves. The result was that we were defeated and the government of the country, independence and wealth with its attendant pleasures, fell to the lot of our enemies. We were robbed of our independence and reduced to the condition of the subject race, suffering in a hundred different ways like the pony of the baker and the donkey of the potter.[57]

[55]These prayers taken from the *Vedas*, observed Dayanand, are divine commands.

[56]Valentine Chirol, *The Indian Unrest* (London: 1914), p. 110.

[57]B.B. Majumdar, *History of Political Thought from Raja Rammohun Roy to Dayananda* (Calcutta: 1964), p. 248.

At another place, condemning the worshippers of Lord Krishna's idols, he gave an illustration from 1857:

> When the British bombarded the temple (in Rewa Sadhol) in VS 1914 (A.D. 1857), where had the images gone? The Baghers, however, showed great bravery in fighting and killing the enemy, but no image could do anything. Had there been somebody like Shri Krishna, he would have discomfited these enemies hip and thigh. Tell me why should his proteges be not beaten whose protector is whipped.[58]

Again, while preaching animal protection, Dayanand observed that ever since "the flesh eating foreigners have come to India and begun to slaughter cows and other animals, the miseries of the Indians are gradually increasing. . . . Earlier men and creatures lived happily in India."[59]

Even his violent criticism of different Hindu sects was, in a certain sense, "politically motivated".[60] For he knew, as Herbert Risley says, that "the flame of patriotic enthusiasm will not readily arise from he cold grey ashes of philosophic compromise and that before Hinduism can inspire an active sentiment of nationality, it will have to undergo a good deal of stiffening and consolidation".[61]

In short, whether telling his followers about some religious superstition and ritual or social evil and taboo, Dayanand never missed a chance to bring home this truth to his followers that "India was for Indians."[62]

Dayanand stood for the revival of the old system of *panchayats* and exhorted his people not to go to the British courts where they were discriminated against by the white race.[63] Similarly, he did not like people adopting English as a national language. He advocated the substitution of Hindi, the language of the majority of the people, for English.[64] In order to transform this idea into practice, he gave

[58]*Satyaratha*, p. 504.

[59]*Ibid.*, pp. 416-17.

[60]This theory was first put up by Valentine Chirol in his above mentioned book.

[61]*The People of India* (London: 1904), p. 280.

[62]Annie Besant, *India: A Nation* (London: n.d.), p. 79.

[63]*Satyaratha*, first ed., pp. 384, 385, 387.

[64]He sent a memorial to the imperial government to introduce Hindi in courts and schools, and did not allow Col. H.S. Olcott to translate his *Vedabhashya* into English, for that would reduce the number of those English knowing gentlemen who were learning Hindi to study his *Bhashya*. See Appendix to Chapter III.

personal lead. Although Gujarati-speaking and well-versed in Sanskrit, he expressed himself in Hindi, wrote his works—comprising about 20,000 foolscap pages—in Hindi and did all that he could to popularize Hindi as a national language.

In a similar vein Dayanand proceeded to put a stop to the fights and feuds indulged in the name of different religions. "I do not approve of the wranglings of the various religions against one another," he said, "for they have by propagating so many false things misled the people and turned them into one another's enemy. My purpose and aim is to help in putting an end to this mutual wrangling, to preach universal truths, to bring all men under one religion so that they may, by ceasing to hate each other and firmly loving each other, live in peace, and work for their common welfare."[65]

The above discussion indicates that Dayanand's contribution to India's national cause was substantial. Some scholars, however, say that Dayanand's criticism of other religions had done more harm than good to the national cause by setting in motion communal controversies and disputes. Direct evidence from Chapter IV of the *Autobiography* settles this problem. Here Dayanand himself gives an explanation as to why he criticised other religions. To quote his own words: "My sole object is to believe in what is true and help others to believe in it. I neither accept the demerits of different faiths whether Indian or alien, nor reject what is good in them."[66] A thorough perusal of his other works shows a similar approach. He attacks what he calls 'untrue elements in Islam or Christianity in the same way as he does in regard to Hinduism. He shows no leniency to the latter on account of its being his own, or that of his forefathers' religion.[67]

In fact, Dayanand criticized only those elements in other religions which led the masses to fight each other. He strove to preach universal truth, "to bring all men under one religion so that they may, by ceasing to hate each other and firmly loving each other, live in peace and

[65]See p. 90.

[66]See p. 81. *Cf.* his following statement: "All those things which are common to all religions are acceptable to me. I condemn false things, for they create differences in different faiths. It is my object to put clearly before public all the secrets and open things of all religions, so that all and sundry may be able to exchange their views and reach some unanimity". *Satyaratha*, Introduction, pp. i-xi.

[67]See *Ibid.*, Chapters XI-XIV for details.

work for their common welfare."[68]

Interestingly, Dayanand did not remain content with mere theoretical propositions in this respect and embarked on practical ventures. He invited a conference of the representatives of almost all the religions in India on the occasion of the Delhi Durbar in 1877. Keshub Chandra Sen, Sir Sayed Ahmed Khan and Munshi Alakhdhari responded to his invitation. Though the conference led at that time to "no practical results, it paved the way for the later religious parliaments and conferences working for peace and happiness of mankind."[69]

Thus it is difficult to agree with his hostile critics that Dayanand did more harm than good to the national cause by his criticism of and attacks on different religions. He had no malice or hatred towards any religion: he simply criticised what he thought was untrue (in that religion), and wanted to bring different faiths under the banner of one universal religion. It was the later vested interests both in other religions and among Dayanand's own followers who actually started religious controversies and dragged Dayanand into them.[70]

[68]See p. 90 *Cf.* the following statement: "At present there are learned men in all religions. If they give up prejudices, accept all those broad principles on which all religions are unanimous, reject differences and behave affectionately towards each other, much good will be done to the world. The differences of learned people aggravate the differences among the common masses with the result that miseries increase and happiness is lost." *Satyaratha*, Introduction, pp. i-xi.

[69]See *The Cultural Heritage of India*, ed. Haridas Bhattacharya (Calcutta: 1956), Vol. IV, p. 635.

[70]The following tributes paid to him by his contemporary leaders of different religions which Dayanand criticised confirm this point. Sir Sayed Ahmad Khan, the great leader of the Muslims, said: "Besides being a learned scholar, he (Dayanand) was a man of distinctly noble and spiritual nature. . . . I was very well acquainted with the late Swami Dayanand Saraswati and I always showed great respect to him, simply because he was such an excellent and learned man that it behoved men of all religions to respect him, no matter to what religion they belonged. He was in any case such a great man that he has no equal in India". *Aligarh Institute Gazette*, Vol. XVIII, No. 79, 6 Nov. 1883, p. 1268.

The distinguished Christian leader C.F. Andrews spoke of him almost in a similar vein: "Swami Dayanand . . . was actually superior to the age in which we now live. . . Men could see in him, in his spiritual earnestness, his heroic character his austere mode of life, his high ideals, the Vedic times themselves restored. . . . The personality of the great Swami . . . in all the glowing majesty of his heroic spirit was so magnetic, virile, so passionately sincere and brave that others caught his inspiration before he died and carried on his message in his spirit." (vide Sarda, *op. cit.*, p. 597).

A.O. Hume, the founder of the Indian National Congress, one of the most

The inspiring political message of Dayanand had a marvellous effect on his followers. Not only during his lifetime, but even after his death, we find them (the Arya Samajists) following their master with utmost devotion. They joined the national movement in large numbers all over India. Giving an account of their activities in Punjab in the beginning of 20th century, Sir Denzil Ibbetson, the lieutenant-governor, remarked: "I have been told by nearly every district magistrate of the Punjab that wherever there was Arya Samaj it was the centre of seditious talk."[71] Later, Sir Michael O'Dwyer, his successor, expressed similar views. "It should be noted in fairness to the orthodox Hindus", he said "that while the Samaj does not include perhaps more than five per cent of the Hindu population of the Punjab, an enormous population of the Hindus convicted of sedition and other political offences from 1907 down to the present day (1919) are members of the Arya Samaj".[72] Similarly, the Arya Samajists took a leading part in the national movement in Rajasthan, Uttar Pradesh and Madhya Pradesh. Many scholars, like A. De Rein-Court, for instance, suggest that even the political agitation in Bengal in 1905 was influenced by the Arya Samaj.[73]

Such eminent leaders and freedom fighters as Murlidhar, Lajpat Rai, Ajit Singh, M.G. Ranade, Swami Shraddhanand, Bhai Parmanand, Shyamaji Krishnavarma, Indra Vidyavachaspati, Rambhaj Dutt, Satyadeva, Chaman Lal, Bhagawati Charan, Bhagat Singh, Ram Prasad Bismil, Roshan Singh, Gainda Lal Dixit, Madan Lal Dhingra, Balmukand, S.D. Satavalekar, Hardayal, Parmanand Jhansi, Amir Chand, Kesari Singh Barhat, Pratap Singh Barhat, Pindi Das, Jai Chandra Vidyalankara, Kalinath Roy, Khushal Chand, Mahashe Krishan, Lal Chand Falak, Satyapal, Deshbandhu Gupta, and a host of others were followers of Dayanand or were influenced by his

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formidable opponents of Dayanand, held him in very high esteem. "All must admit", said he, "that he was a great and a good man, an honour to his country he so dearly loved." (*Ibid.*, p. 600).

A man who had criticised other religions with prejudice and malice could not have elicited such praise from the prominent men of those religions.

[71]Home Department (Political A), Government of India Proceedings, Nos 148-235, August 1907.

[72]Michael O. Dwyer, *India as I Knew it* (London: 1925), p. 184.

[73]A. De Rein-Court, *The Soul of India* (London: 1961), p. 236, says: "There is little doubt today that the great revolt in Bengal in 1905 was largely the indirect result of the Arya Samaj's religious nationalism and that Dayanand's organisation formed a first real nucleus of political nationalism in India."

ideology and the Arya Samaj at one time or the other.[74] Thus there is truth in what a highly placed British bureaucrat of Punjab once said: "The Arya Samaj: its creed is nationalism and national politics appeals to its members."[75]

IV

In sum, Dayanand's attacks on the social, religious, economic and political problems of India and providing their solution laid a firm foundation of modern India. Unfortunately, like all foundations, we cannot see that foundation now and "can only look at and admire the superstructure built on it. Yet we must not forget that the finest of architectures could not have been built without the foundation, even though it remains invisible."[76] This *Autobiography*, it is hoped, will help the reader in catching a glimpse of a portion of that 'invisible' foundation.

[74]See D. Pandey, *Arya Samaj and the National Movement in India, 1875-1920* (Delhi: 1972); N.G. Barrier, 'Arya Samaj and the Congress Politics in Punjab, 1849-1908', *The Journal of Asian Studies*, Vol. XXVI, No. 3 (1967), pp. 463-79; R.S. Pareekh, *Contribution of Arya Samaj in the Making of Modern India, 1875-1917* (Delhi: 1973); Satyapriya Shastri, *Bhartiya Swatantriya Sangram men Arya Samaj Ka Yogadana* (Jullundur: n.d.); K.C. Yadav and K.S. Arya, *Role of Arya Samaj in Freedom Struggle*, Vol. I (Delhi: 1987).

[75]Home Department (Political), K.W. to File No. 1641, p. 188.

[76]D. Vable, *Modern India and Hinduism* (Delhi: 1962), pp. 13-14.

CHAPTER I

Early Life, 1824-1845

I Swami Dayanand Saraswati, write in brief my life story. I was born in an Audichya Brahmana[1] family in the State of Morvi in Majokatha region of Kathiawad, South Gujarat, in VS 1881 (= AD 1824). I refrain from mentioning the name of the town[2] of my birth, for if my father,[3] mother, or any other relative happens to be alive at the moment, they might come to me and create obstructions in the work of reform I have undertaken. I do not want that any part of my energies, resources, etc., should be used up in moving with or attending to the needs of my parents or relatives.

At five (AD 1828), I began to study the *Devanagari*[4] characters and my parents and elders commenced training me in the ways

[1]Northern Brahmana: They had migrated to Gujarat in the 10th century AD from Uttar Pradesh on the invitation of Raja Mularaj (915-997), the Chalukya ruler of Anhilwada. See K. M. Munshi, *Glory that was Gurjara-desha* (Bombay: 1955,) Vol. I, pp. 214-15; Har Bilas Sarda, *Life of Dayanand Saraswati* (Ajmer: 1946), p. 1.

[2]The birth-place of Dayanand was Tankara, a small town in the State of Morvi.

[3]His father's name was Krishnaji Lalji Trivedi or Tiwari and his mother's was Amrita Ben.

[4]The script in which Sanskrit is written, as also some modern Indian languages such as Hindi and Marathi,

and practices in my family, making me learn by rote many religious hymns, stanzas, and commentaries. When I was eight (AD 1831), I was invested with the 'sacred thread'[5] (*yajnopavita*), given practical lessons of the *Gayatri Sandhya*,[6] and taught the *Yajurveda Samhita*,[7] starting first from the *Rudradhyaya*.[8]

My family belonged to the Shaiva[9] sect, and they very much wished to see me initiated into its religious mysteries. In consequenoe, I was taught to worship the uncouth piece of clay representing Shiva's emblem—the *Parthiva Lingam*. But as there were various hardships connected with this worship, including a good deal of fasting and as I had the habit of taking early meals, my mother, fearing that it might tell upon my health, opposed it. But my father seriously insisted upon it, as it was in line with the tradition of the family,

Meanwhile, I studied Sanskrit grammar and learnt some *Vedic* text by heart. I accompanied my father to the shrines, temples and other places where Shiva was worshipped. My father's conversation always touched upon one topic: the highest devotion and reverence must be paid to Shiva for he was the most divine of all gods.

This went on thus until I had reached my fourteenth year (AD 1838), when having learned by heart the whole of the *Yajurveda*,

[5]The sacred thread investiture ceremony (*yajnopavita sanskara*) is one of the sixteen periodical ceremonials (*sanskaras*) observed by Hindus at special turning points in their age. It is performed in the eighth year, when the preceptor initiates the child by giving him a sacred thread. For a detailed description of the sixteen *sanskaras*, see Dayanand, *Sanskaravidhi* (Ajmer: 1948).

[6]Effecting communion of the soul with God (*sandhya*) by reciting *Vedic* hymns, such as

ओ३म् भूर्भवःस्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धी महि ।
धियो यो नः प्रचोदयात् । ॥यजुर्वेद 36.3 ॥

[7]One of the four *Vedas*, containing 1975 hymns, classified under 40 chapters. On being presented with a copy of the *Yajurveda*, Voltaire said: "It was the most precious gift for which the West had ever been indebted to the East." H.H. Wilson, *Essays on the Religion of the Hindus*, Vol. III, p. 304.

[8]A chapter of the *Yajurveda* in praise of Shiva.

[9]A minor religious sect whose followers worship Shiva, one of the great triad of the Hindu deities. For details see R.G. Bhandarkar, *Vaishnavaism, Shaivaism and Minor Religious Systems* (Strassbourg: 1913); S. Sivapadasundram, *The Shaiva School of Hinduism* (London: 1934).

parts of other *Vedas*,[10] and grammar works such as *Shabdarupawali*,[11] I completed my education. My father used to take me out to the places where Shiva's praise was sung. My father had a banking house and he held, moreover, the office, hereditary in my family, of a *Jamadar*.[12] We were quite well off.

In that year—1838—my father, unmindful of my mother's remonstrances, ordered that I should begin practising *Parthiva pujanam*.[13] Accordingly, when the great day of fasting called *Shivaratri*[14] came, my father after reciting the sacred legend[15] on the *Magha Badi* 13 (Jan-Feb 1838), commanded me to observe a fast and to participate in the night long vigil in the temple of Shiva. I obeyed him and went to the temple where the rich people of the town were going with their children.

The *Shivaratri* vigil is divided into four *praharas* of three hours each. After the first two *praharas* I saw that the *pujaris* (the priests) and some lay devotees had left the temple and lay asleep outside it. Having been taught for years that by sleeping on that particular night, the worshipper lost all charm of his devotion, I tried to refrain from sleeping by washing my eyes now and then with cold water. My father was, however, less fortunate in this respect. He fell asleep, leaving me to watch alone a miracle which happened just then: a mice came out of its hide-out and began to wander around the idol of Shiva. Not only that, it even climbed on the idol and ate away the *akshata* (offerings) too.

Now thought upon thought and question upon question crowded upon and disturbed my mind. Is it possible, I asked myself,

[10]That is, *Rigveda*, *Samveda* and *Atharvaveda*.

[11]A small work of elementary grammar.

[12]It was the office of a revenue collector, a respectable job by all means.

[13]Worshipping the idol of clay or stone.

[14]The thirteenth day in the dark half of each month is sacred to Shiva and hence called *Shivaratri*. The *Shivaratri* in the month of *Magha* (January-February) is, however, most hallowed and is called *Mahashivaratri*.

[15]There are many legends emphasising the importance and usefulness of keeping a fast and vigil on the occasion of the *Shivaratri*. Of these the most common is that of a thief who while hiding himself on a tree on the *Shivaratri* caused the fall of a leaf by his movement on the phallic emblem of Shiva, built under the tree. This pleased Shiva and the thief attained *moksha* (salvation). The moral is thus derived at the end: "Well, this was the result of an unintentioned offering: an offering made with a noble intention will yield a still greater reward".

that he was the same Mahadeva, the semblance of man, the idol of a personal god that I see bestriding his bull before me, and who, according to religious accounts, walks about, eats, sleeps, and drinks, and who holds a trident in his hand, beats his *dumroo* (drum) and pronounces curses upon men?[16] Is he the one who is invoked as the Lord of Kailash, the supreme being and the divine hero of all the stories we read of him in the *Puranas*.[17]

Unable to resist such thoughts any longer, I awoke my father and asked him to tell me whether the hideous emblem of Shiva in the temple was identical with the Mahadeva of the scriptures? Why do you ask this, enquired my father? I feel it is impossible, I replied, to reconcile to the idea of an omnipotent, living god, with this idol which allows the mice to run over his body and thus suffers his image to be polluted without the slightest protest.[18]

My father tried to explain to me that this stone representation

[16]Shiva is known by various names, the most famous being Mahadeva (the final form in which he came to embody the character of fatality in the life epic of the universe). According to the *Pauranic* tradition, he holds a *dumroo* (drum) in one of his hands; he rides a bull (*nandi*) and lives on Kailash (a Himalayan peak, 22,020 feet above sea level).

[17]Non-Vedic scriptures, eighteen in number, supposed to have been composed between c. 6th century to c. 16th century.

[18]J.N. Farquhar feels that this unusual behaviour of a Hindu boy of 14 is scarcely comprehensible unless he had already heard idolatry condemned. "The truth is that the Sthanakavasis, a group of Jains who condemned idolatry, were very much popular in and around Tankara at that time. Their influence, it seems, prepared the boy for his experience in the temple." *Modern Religious Movements in India* (Delhi: 1967), p. 104. Harvey DeWitt Griswold, *Insights into Modern Hinduism* (New York: 1934), p. 112, has accepted Farquhar's contention without any scrutiny.

Farquhar's guess, however, is not confirmed by the available facts. A careful perusal of Dayanand's *Autobiography* shows that he takes particular care to acknowledge the influence and impact of others on him. The fact that he makes no mention of the Jain influence whatsoever in his *Autobiography* rules out the possibility of any such influence. Secondly, Dayanand, as referred to above, received his schooling at home and never moved out of his house unless accompanied by his father who occasionally took him to the shrines, temples and other places where Shiva was worshipped. In the third place, Farquhar ought to have known that Dayanand at fourteen was something more than merely a Hindu boy of fourteen. Like John Stuart Mill, he was full of knowledge even at that young age, and he was capable of taking action, as referred to above, quite independently.

of the Mahadeva of Kailash, having been consecrated by the holy men, became in consequence the god himself, and is worshipped and regarded as such. As Shiva cannot be perceived, he further added, in this *Kaliyuga*,[19] we have the idol in which the Mahadeva of Kailash is imagined by his votaries. This kind of worship pleases the great deity as much as if instead of the emblem he were there himself. But the explanation fell short of satisfying me. I could not help suspecting misinterpretation and sophistry in all this. Feeling weak with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, reiterating that I should not break my fast. But when once home, and told my mother of my hunger, she fed me with sweetmeats, and at once I fell into a profound sleep.

In the morning, when my father returned home and learned that I had broken my fast, he was very angry. He tried to impress me with the enormity of my sin. But I could not make myself believe that the idol and Mahadeva were one and the same god, and, therefore, could not comprehened why I should be made to fast for it and worship it. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my study, which really left me little or no time for anything else. In this I was strongly supported by my mother and my uncle, who pleaded my case so well that my father had to yield. I was allowed to devote my whole attention to my studies. My academic sweep was now extended to *Nighantu*,[20] *Nirukta*,[21] *Purvamimansa*[22] and other *Shastras*[23] as also to the rituals.

There were besides myself in the family two younger sisters[24] and two brothers,[25] the youngest of whom was born when I was

[19]According to Hindu chronology there are four *yugas* or periods: *Kritayuga* of 17,28,000 years, *Tretayuga* of 1,29,000 years, *Dwapurayuga* of 8,64,000 years and *Kaliyuga* of 4,32,000 years. The present *yuga* of *Kali* started in 3,102 B.C.

[20]A *Vedanga* which presents a detailed glossary of the *Vedic* words.

[21]It describes the principles and rules by which *Vedic* hymns are to be interpreted.

[22]One of the six *Darshanas*, composed by the great scholar Jaimini.

[23]They are: *Nayaya* by Gautama, *Vaishishka* by Kanada, *Yoga* by Patanjali, *Saukhya* by Kapila, *Purvamimansa* by Jaimini and *Uttramimansa* (or *Vedanta*) by Badarayana.

[24]See Appendix to chapter III.

[25]See Appendix to chapter III.

already sixteen. On one memorable night, as we were attending a *nautch* festival[26] at the house of a friend, a servant was despatched after us from home. He gave the terrible news that my sister, a girl of fourteen,[27] had been just taken sick. Notwithstanding every medical assistance, my poor sister expired within four *gharis*[28] after our arrival. It was my first bereavement, and the shock I received was indeed great. Friends and relatives were sobbing and lamenting around me, but I stood like one petrified, plunged in revery. It resulted in a series of long and sad meditations upon the instability of human life. Not one of the beings that lived in this world could escape the cold hand of death, I thought, I too may be snatched away anytime. Now I asked myself: What should I do to alleviate this human misery? Where shall I find the assurance for and means of attaining salvation? I came to a decision then and there that I would strive to find an answer to these questions, cost whatever it might, so that I could save myself from the untold miseries of the dying moments.

The ultimate result of such meditations was to make me violently break with the mummeries of external mortification and penances, for ever and the more to appreciate inward efforts to the soul. I kept my decision secret, and allowed no one to fathom my innermost thoughts.

When I was 19, my uncle, a very learned man, full of divine qualities who had shown for me the greatest tenderness, and whose favourite I had been from my birth, expired.[29] His death left me in a state of utter dejection, and with a still profounder conviction I settled in my mind that there was nothing stable, nothing worth living for in this world.

Although I had never allowed my parents to perceive what the real state of my mind was, I had been imprudent enough to confess to some friends how repulsive seemed to me the bare idea of a married life. This was reported to my parents, and they immediately decided that I should be betrothed and the marriage ceremony performed as soon as I should be twenty.

[26]Song-dance performance by professional girls.
[27]Name not known; death 1841.
[28]1 *ghari*=22-1/3 minutes.
[29]In 1842.

Having discovered such intentions of my parents, I did my utmost to thwart their plans. I sent my friends to intercede on my behalf to plead postponement of my betrothal till the end of the year. I entreated my father to send me to Benaras, where I might complete my knowledge of Sanskrit grammar, and study astronomy and medicine, until I had attained full proficiency in these difficult sciences. But my parents, and other members of the family opposed me violently. They declared that I should not go to Benares until I had got married, for girl's father would not wait any more. Moreover, my education was considered quite sufficient. I however, insisted upon further studies and requested my father to postpone my betrothal and allow me to go ahead with my plans. But no sooner had I asked him to do so than my mother declared that in such a case she would not consent even to wait till the end of the year; rather she would see that my marriage was performed immediately.

Perceiving, at last, that my persistence only made things worse, I declared myself satisfied with being allowed to pursue my studies at home, provided I was allowed to go to a learned *Pandita* who resided about six miles[30] from our town in a village[31] belonging to our *Zamindari*.[32] My parents agreed to this proposal and there I quitely pursued my studies for some time. But while there, I was again forced into a confession of the insurmountable aversion I had for marriage. This also reached home and I was summoned back at once. There, to my surprise, I found that everything had been prepared for my marriage ceremony. I had entered my twenty-first year then. I now fully realised that I would not be allowed to avoid marriage any more.

[30]Three *Kos*.
[31]Village Kaushia.
[32]Estate.

CHAPTER II

Wanderings and Studies,[1] *1845-63*

One fine evening in VS 1903 (=AD 1845) I left my home secretly. The first night was spent in the vicinity of a village about eight miles from my town. I started my journey at three hours before dawn, and before night had again set in I had walked over thirty miles. During the journey I carefully avoided public thoroughfares, villages and localities in which I could have been recognized. These precautions proved useful to me, as on the third day after I had absconded, I learned from a government officer that a large party of men including many horsemen, were diligently wandering about in search of a young man, son of so and so,[2] who had fled from his home. I hastened further on to have other adventures. A party of begging Brahmanas relieved me of all the money I had on me, and made me part even with my gold and silver ornaments, rings, bracelets, and other jewels, on the plea that the more I gave away in charities, the more would my self-denial benefit me. Thus, having parted with all I had, I moved on to the town of Sayale,[3] the residence of a learned

[1] The chapter heading has been provided by the Editor.

[2] Krishnaji Lalji Tiwari.

[3] A small town, eight miles from Mooli station on the Morvi-Ahmedabad railway line. Dayanand stayed here for about a month.

scholar, named Lala Bhagat of whom I had heard much on my way from wandering *sanyasis*[4] and *vairagis*.[5] There I met a *brahmachari*[6] who advised me to join at once his holy order which I did.[7]

After initiating me into his order and conferring upon me the name of Shuddha Chaitanya[8], he made me exchange my clothes for the dress worn by them—a reddish-yellow garment. From there, and in this new attire, I proceeded to the small principality of Kotgangar[9] near Ahmedabad. There to my misfortune, I met a *vairagi* who was a resident of a village in the vicinity of my town, and was well acquainted with my family. His astonishment was as great as my own perplexity. Having naturally enquired how I came to be there, and in such an attire, and learnt of my desire to travel and see the world, he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment he succeeded in getting information regarding my future intentions. I told him of my desire to visit the *Kartika* fair to be held that year (October-November 1846) in Siddhapur.[10] I left him after that and proceeded at once to Siddhapur.

On reaching Siddhapur I stayed in the temple of Mahadeva at Neelkanth where a *Dandi Swami* and other *brahmacharis* also resi-

[4]One who leads the life of renunciation; the fourth stage of Hindu life, usually entered into after 75th year.

[5]Religious mendicants belonging to the Vaishnava sect.

[6]One who keeps celibacy and studies secular and religious literature under strict mental and physical discipline; the first of the four stages of life which usually lasts upto 25 years.

[7]It must have been some time in 1846.

[8]Shankracharya (788-820 A.D.) established four shrines for the propagation of the *Vedanta* at Joshimath in the north, Shringerimath in the south, Govardhanamath in the east and Shardamath (Dwarka) in the west. *Brahmacharis* of the four shrines get different titles: northerners and easterners are called *Ananda*, southerners *Chaitanya*, *Prakasha* and westerners *Swarupa*. Dayanand whose title was of *Chaitanya* belonged to the southern shrine, the Shringerimath.

[9]Dayanand stayed here for a little over three months, from July to October 1846.

[10]The ancient Shristhala, 60 miles from Ahmedabad, a sacred place of pilgrimage (*Matsya Purana*, 13, 46) on the bank of river Sarasvati. Here every year in the month of October-November a religious fair is held. *Sanyasis*, *vairagis*, etc., come here from far off places on this occasion.

ded. For some time, I enjoyed their company unmolested, visiting a number of learned scholars and professors of divinity who had come to the fair.

Meanwhile, the *vairagi*, whom I had met at Kotagangar proved treacherous. He had despatched a letter to my family informing them of my intentions and my whereabouts. In consequence of this, my father came down to Siddhapur with his sepoys. He made a frantic search for me in the fair, learning something of me wherever I had sat among the learned *panditas*. Finally, one fine morning he appeared before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing eternal disgrace to my family. When I saw him, I thought there would be no use trying to resist him. I, therefore, at once made up my mind how to act: falling at his feet with joined hands, in supplicating tones I entreated him to appease his anger. I had left home through bad advice, I said. I felt miserable and was just on the point of returning home when he had providentially arrived. Now I was willing to follow him home again. Notwithstanding such humility, in a fit of rage he tore my yellow robes into shreds, snatched my *tumba*,[11] and wresting it violently from my hand flung it far away, pouring upon my head at the same time a volley of bitter reproaches, and going so far as to call me a matricide.[12] Regardless of my promises to follow him, he left me in the charge of his sepoys, commanding them to watch me night and day, and never leave me out of their sight for a moment.

But my determination was as firm as his own. I was bent on my purpose and eagerly looked forward to an opportunity of escaping. I found it on the third night. It was three in the morning, and the sepoy whose turn it was to keep watch over me fell asleep thinking that I too was sleeping. All was still. I softly rose and taking along with me *a tumba* full of water[13], I crept out. I must have run over a mile before my absence was noted. On my way I espied a large tree, whose branches were overhanging the roof of a temple.[14] I climbed it, and hiding myself among its thick foliage upon the dome, awaited what fate had in store for me. About

[11]A small tumbler.

[12]It was merely a reproach.

[13]This to serve as an excuse (that he was going to the toilet), if caught.

[14]Blavatsky wrongly mentions pagoda.

four in morning, I heard and saw through the apertures of the dome, the sepoys enquiring after me, and making a diligent search for me inside as well as outside the temple. I held my breath and remained motionless, until finally my pursuers believing they were on the wrong track had retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness had set in that I fled from there. More than ever. I avoided public thoroughfares. I also avoided meeting people. I reached a village about four miles away and stayed there. From there I went to Ahmedabad.

From Ahmedabad I at once proceeded to Baroda. At Baroda,[15] I settled for some time at the Chetanamath[16] and held discussions on the *Vedanta*[17] with Brahmanand and a number of *brahmacharis* and *sanyasis*. It was Brahmanand and other holy men who established to my entire satisfaction that Brahma,[18] the deity, was no other than my own self, my ego. I am Brahma, *Jiva* (soul) and Brahma, the deity, being one. Formerly, while studying the *Vedanta*, I had come to this opinion to a certain extent only, but now the problem was wholly solved, and I had got the assurance that I was Brahma.

At Baroda I heard from a Benarasi woman that a meeting of learned *panditas* was going to be held there in a certain locality. I hastened to that place. Luckily, I got an opportunity there to discuss various scientific and metaphysical subjects with a learned person, Satchidanand Parmahansa. Also from him I learned that there were many great *sanyasis* and *brahmacharis* at Chanod Kanyali.[19] Consequently, I went to that place of sanctity on the

[15]It should be some time in Dec. 1846 that Dayanand arrived here.

[16]A shrine famous for studies in *Vedanta*.

[17]One of the six philosophical systems of the ancient Aryans, it is the pantheistic doctrine of Brahma. Its founder or the first teacher who made a formal representation of it (in the *Vedantasutra* or *Paramasutra)* was Badarayana (Vyasa).

[18]That is God.

[19]A famous place of pilgrimage near Baroda where seven *tirthas* are believed to exist: Chaidaditya Chandikadevi, Chakratirth, Kapileshwar, Rinasnwkteshwar, Pingleshwar, and Nandahrid. Many *sanyasis* and *yogis* used to live here and people came from far and near to get education in its schools (*halas*). Interestingly, the place was called 'Southern Kashi'.

banks of Narmada[20] and there at last met real *yogis* and such *sanyasis* as Chidasharma and several other *brahmacharis*. After some discussion, I was placed under the tuition of one Parmanand Paramahansa, and for several months studied *Vedantasara*, *Aryaharimide Totka*, *Vedanta Paribhasha*,[21] and other philosophical treatises.

During this time, as a *brahmachari* I had to prepare my own meals,[22] which proved a great impediment in my studies. To overcome it, I decided to enter, if possible, the fourth order of the *sanyasis*. Moreover, I was well aware that once received in this order I was safe. I, therefore, begged of a southern *pandita*[23] friend of mine to intercede on my behalf with the most learned *yogi* among them that I might be initiated into the order at once. He, however, refused point-blank to initiate me, on account of my youth. But it did not despair me. Several months later, two holy men, a *dandi swami* and a *brahmachari* came from the Deccan, and took up their abode in a solitary, ruined building in the midst of a jungle near Chanod, at a distance of about two miles[24] from us. Profoundy versed in the *Vedanta* philosophy, my friend, the southern, *pandita* along with me went to visit them. A metaphysical[25] discussion which followed led us to the conclusion that they were men of vast learning. They informed us that they had arrived from Shringerimath[26] and were on their way to Dwarka.[27] To one of them, Purnanand Saraswati, I asked my southern friend to recommend me for *sanyasa*. He promptly did it saying that I was a young *brahmachari*, who was very desirous to pursue

[20]The Namedos of the geographer Ptolemy (*Ancient Geography*, p. 102); an extremely sacred river in Maharashtra. It rises in the Amarkantaka hill in the eastern Vindhyas. The popular belief about its sacredness is that while the Yamuna purifies a person in seven days, the Sarasvati in three days, and the Ganga immediately a person dips into it, the Narmada purifies on sight. (*Matsya Purana*, 186, 10-11).

[21]The later works on the *Vedantic* philosophy.

[22]A *sanyasi* lives on begging.

[23]An unnamed scholar from South India; a close friend of *Dayanand*.

[24]Less than a *Kos* in the Hindi text.

[25]Based on the *Shastras*.

[26]The southern shrine established by Shankra for the propagation of *Vedanta*.

[27]Seat of the western shrine (Shardamath)

his studies in metaphysics unimpeded; that I was quite free from any vice or bad habits and that he believed me worthy of being accepted in the highest probationary degree, and initiated into the fourth order of the *sanyasis*. He further added that thus I would be materially helped to free myself from all worldly obligations and proceed untrammelled in the course of my metaphysical studies.

This *Swami* also declined at first. He said that he was a Maharashtrian and advised me to appeal to a Gujarati *swami* for this purpose. My friend reminded him that southern *sanyasis* could initiate even Gaudas[28] and that there could exist no such objection in my case as I was a Panchadravida.[29] And on the third following day he consecrated me into the order, delivering to me a *danda*[30] and naming me Dayanand Saraswati. On my request, however, my initiator lay aside the emblematical bamboo, the *danda*, as the ceremonial performances connected with it would have interfered with my studies. After the ceremony of initiation was over, he (Purananand) left us and proceeded to Dwarka.

For some time, I lived at Chanod Kanyali as a simple *sanyasi*. But on hearing that at Vyasashram[31] there lived Yoganand, a *sanyasi*, versed in *yoga* thoroughly, I went to that place. I addressed myself as a humble student to the *Swami* and began learning from him the theory and practical modes of the science of *yoga*. When my preliminary tuition was completed,[32] I proceeded to Chhinaur[33] on the outskrits of which lived Krishna Shastri. There, under his guidance, I perfected myself in Sanskrit grammar.

After some time I returned to Chanod again. This time I stayed here longer.[34] I met two *yogis*, Jwalanand Puri and Shivanand Giri and practised *yoga* with them. We all three held together

[28-29]Geographically the Brahmanas are divided into two groups: (1) Panchagaudas residing north of the Vindhyas and (ii) Panchadravidas residing south of the Vindhyas. The Panchagaudas consist of the Kanyakubaja, Sarasvata, Gauda, Mithala and Utakala branches, whereas Panchadravidas consist of the Maharashtrian, Telugu, Dravida, Karnataka and Malabar branches.

[30]A stick carried by *sanyasis*.

[31]An *ashrama* on the northern bank of the Narmada about five miles from Chanod. According to tradition seer Vyasa lived here.

[32]Dayanand might have stayed there for about five to six months (1848).

[33]Here his stay should be of four to five months (1848).

[34]In 1848-49.

many a discussion on the exalted science of *yoga*. After a month, having promised to impart to me later the final secrets and modes of attaining *yogavidya*, the two *yogis* went to Dudheswar, near Ahmedabad. I joined them after a month. I learned the practical lessons of that great science (*yoga*) from these *sanyasis*.

Later, I was told that there were many far higher and more learned *yogis* than those I had hitherto met, on the peaks of the mountain of Abu,[35] in Rajputana. I visited all the noted places[36] such as the Arvada Bhawani etc. and met *yogis* like Bhawan Giri whom I so eagerly sought. I learned from them various systems and modes of *yoga*.

In VS 1912[37] (AD 1855) I visited for the first time, the Kumbha fair[38] at Hardwar.[39] Here I met so many sages and divine philosophers.[40] In my spare time, so long as the fair congregation of pilgrims lasted, I kept practising the *yoga* in the solitude of the jungle of Chandi. After the pilgrims had departed I went to

[35]The ancient Aburda, son of the Himalayas (*Himavatsutama burdam*: *Mahabharta, Vanaparva*, 82, 55) a famous hill station in Rajasthan, spreading across about 40 square miles.

[36]There are many places of interest here, such as Arwada Bhawani, Ambrisha ashram, Manikarnika tirtha, Vashistha ashrama, Gautama ashrama, Kapila tirtha, Naga tirtha, Agni tirtha, Ramagufa, Achalagarh, etc.

[37]In the Mss. as well as in *The Theosophist* it is VS. 1911 It must be VS 1912, for the Kumbha fair was held in 1912 and not in VS 1911.

[38]Kumbhamela *(potfete)* is held after every twelve years when the sun enters Aries and simultaneously Jupiter is in Aquarius. Lakhs of Hindus belonging to different sects assemble here on this occasion and take a dip in the sacred Ganga to absolve themselves of all their sins. It may be interesting to know that many a time rival Hindu sects quarrel violently at the fair. For instance, in AD 1760 the *Vairagis* and *Gosains* clashed and 18,000 people were killed. Again in 1795 Sikhs killed 500 *Vairagis* in a clash. B. Walker, *Hindu World: An Encyclopaedic Survey of Hinduism* (London: 1968), Vol. I, p. 573.

[39]One of the seven sacred cities of the Hindus lying at the foot of Shivalik hills (district Saharanpur, U.P.) where the Ganga begins its course on the plains. From here start the routes leading to the Himalayan pilgrim centres, such as Gangotri, Kedarnath, Badrinath, etc. There are five holy *tirthas* here: Gangadwar, Kushavart, Vilvakeshwar, Neelaparvat and Kankhal.

[40]But none of them could satisfy Dayanand by their discourses. Dayanand's comments in this regard are very interesting. "The place might have been an abode of ascetics in former days; now it is merely an abode of beggars . . . . In the abode of ascetics there are many 'shopkeepers' who indulge in all sorts of lies and they are not ascetics." *Satyaratha*, Eng. tr. Ganga Prasad Upadhaya (Allahabad: 1956), p. 467.

Rishikesh,[41] where, sometimes in the company of good and pure *yogis* and *sanyasis*, often alone, I continued my study and practice of *yoga*.*

After some time of solitude at Rishikesh, a *brahmachari* and two mountain ascetics joined me, and we all three went to Tehri.[42] The place was full of ascetics and *rajya-panditas* (royal priests). One of them invited me to come and have dinner with him at his house. At the appointed hour he sent a man to conduct me safely to his place, and both the *brahmachari* and myself followed the messenger. But to our dismay we saw upon entering the house, a Brahmana preparing and cutting meat. Proceeding further into the interior apartment, we found a large number of *pandits* seated with a pyramid of flesh, rumpsteaks, and dressed up heads of animals before them. The master of the house cordially invited me in, but, with a few brief words begging them to proceed with their good work and not to disturb themselves on my account, I left the house and returned to my own quarters. A few minutes later, the meat-eating *pandita* was at my side, praying me to return, and trying to excuse himself by saying that it was on my account that the sumptuous viands had been prepared. I told him that it was all useless; they were carnivorous, flesh-eating men and myself a strict vegetarian, who felt sick at the very sight of meat. If he insisted on providing me with food he might send me a few provisions of grain and vegetables which my *brahmachari* would prepare for me. This he promised to do, and then, very much confused, he retired.

Staying at Tehri for some time,[43] I enquired of the same *pandita* as to what books and manuscripts could be procured at that place. He mentioned some works on Sanskrit grammar, classics,

[41]A sacred place on the Ganga about 14 miles above Hardwar (*Varaha Purana*, 146, 63-64).

*Here the first part of the *Theosophist* fragment ends with the following words : "Shall write more later on. Dayanand Saraswati."

[42]Headquarters of a small State of the same name at the junction of the Bhagirathi and Bheling rivers. It sprawls across three quarters of a mile in length and half a mile in breadth. It is 41 miles from Hardwar.

In 1850 Tehri was ruled by Raja Bhawani Sahai (1859-1872).

[43]May be for a month or so.

lexicography, astrology and *tantras*.[44] The latter (i.e. *tantras*) were the only ones unknown to me and I asked him to procure the same. The learned man brought to me several works on the subject. But no sooner had I opened them than my eyes fell on such an amount of incredible obscenities, mistranslations of the ancient texts and absurdities, that I felt horrified. In these *tantras* I found that incest was permitted even with mothers, daughters, sisters, and low-born maids of the the outcastes.[45] They recommend worship of gods in a perfectly nude state. Spirituous liquors, fish and all kinds of animal foods are allowed for all, right from a Brahmana down to a Manga. And it was explicitly stated that these five things whose names commenced with letter 'M' : *Madya* (intoxicating liquor), *Meena* (fish), *Mans* (flesh), *Mudra* (naked worshipping) and *Maithuna* (sexual intercourse), were means of attaining salvation.[46] By actually reading the whole contents of the *tantras* I was fully convinced of the craft and viciousness of the authors of this disgusting literature which is regarded as religious. I left the place and went to Shrinagar.[47] Here I stayed at the Kedarghat temple, and used the *tantras* as weapons against the local *panditas*, whenever I got an opportunity for discusssion. Here I became acquainted with a *sadhu* named Gangagiri, who never left his hut which was in the jungle during the day time. Our acquaintance resulted in friendship, and I soon learned how highly worthy of

[44]That is, ritualistic. They fall under five heads, viz., Shaiva, Shakta, Vaishnava, Saura and Ganpatya. The followers of all the five classes are collectively called Panchopasaka. See Haridas Bhattacharya (ed.) *The Cultural Heritage of India*, (Calcutta: 1956), Vol. IV, chapters 12-14; P.C. Bagchi, *Studies in the Tantras* (Madras : 1952).

[45] *Matryonim parityajya viharet sarva yonishu (Jnana-Sankalan-Tantra:* Let a man have sexual intercourse with any woman, except his mother). Matangis among them, however, say that even a mother should not be prohibited.

Chandali the Svyam Kashi Chamakari, prayah syad rajaki Mathura Mata Ayadha Pukkasiprokta (Rudramala Tantra). Sexual intercourse with a *Chandali* (low caste woman) is equal to a pilgrimage to Benaras, with a cobbler's wife equal to *Prayag* bath, with a washer women equal to a pilgrimage to Mathura, and with a *Kanjari* (a low caste) equal to a pilgrimage of Ayodhya.

[46] *Madhya mansam cha minam cha mudra methunamevacha etc. pancha makaraha syurmokshada hai yuge yuge (Katitantra)*.

[47]A small town on the left bank of the river Alakhananda, about 66 miles from Hardwar on the pilgrim route to Badrinath.

respect he was. While together, we discussed *yoga* and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit for each other. So attractive was his company for me that I stayed for over two months with him.

It was only at the expiration of this time, and when autumn was setting in, that I with my companions, the *brahmachari* and the two ascetics, left Kedarghat for other places. We visited Rudraprayag[48] and other places until we reached the shrine of Agastamuni.[49] Further to the north, there is a mountain peak known as Shivapuri[50] where I spent the four months of the cold season.

Finally, parting from the *brahmachari* and the two ascetics, I proceeded to Kedarnath,[51] this time alone, and reached Gupta Kashi.[52] I stayed for a few days there, and went thence to the Triyugirnarayan[53] shrine, visiting on my way Gaurikund tank, and the Bhimgupha.[54] Returning in a few days to Kedar, my favourite place of residence, I finally rested there. A number of ascetic Brahman worshippers (called *pandas*) and the devotees of the temple of Kedar (of the Jangama sect) gave me company until my previous companions, the *brahmachari* with his two ascetics, retuned. I closely watched their ceremonies and observances, and observed all that was going on with a determined object of learning all about these sects. When this object was fulfilled, I felt a strong desire to visit the surrounding mountains with their eternal snows and glaciers, in quest of those true ascetics I had heard of, but as yet had never met, I was determined, come what

[48]A small town situated at the confluence of the Mandakini and Alakhnanda, on the way to Kedarnath and Badrinath.

[49]A sacred place 11 miles from Rudraprayag.

[50]About seven miles north of Agastamuni shrine.

[51]Famous place of pilgrimage in district Garhwal. Large number of pilgrims annually visit it and offer their prayers at the sacred shrine here.

[52]A small village about 13 miles from the shrine of Agastamuni.

[53]A shrine twelve miles from Kedarnath. According to tradition Shiva and Parvati were married here. See Rahul Sankrityayan, *Himalaya Parichaya* (Hindi), p. 336.

[54]A tank and a cave seven miles from Kedarnath.

may, to ascertain whether they did or did not live there as rumoured. I made enquiries among the hill tribes to learn what they knew of such men. Everywhere I encountered profound ignorance or ridiculous superstition.

Unmindful of the tremendous difficulties of the mountainous journey and excessive cold I started my journey. My companions left me after two days dreading great cold. I wandered in vain for about twenty days and then retraced my steps. I ascended the Tunganath Peak.[55] There, I found a temple full of idols and priests. I hastened to descend the peak the same day. Now there were two paths before me: one leading west and the other south-west. I chose at random the one that led towards the jungle and ascended it. Soon after, there was a dense jungle, with rugged rocks and a dried up waterless brook. The path stopped there abruptly. Seeing myself thus arrested, I had to make my choice to either climb up still higher or to descend. Reflecting what a height there was to the summit, the tremendous difficulties of climbing that rough and steep hill, and the passing of night before I could ascend it, I concluded that to reach the summit that night was an impossibility. With much difficulty, however, getting hold of grass and bushes, I succeeded in attaining the higher bank of the dry brook. Standing on a rock I surveyed the environs. I saw nothing but tormented hillocks, high land, and a dense, pathless jungle covering the whole area. Meanwhile the sun was rapidly descending towards the horizon. Darkness would soon set in, and then, without water or any means for kindling a fire, what would be my position in the dreary solitude of that jungle?

Through tremendous effort, and after an acute suffering from thorns, which tore my clothes to shreds, wounded my whole body, and lamed my feet, I managed to cross the jungle, and at last reached the foot of the hill and found myself on the highway. All was darkness around and over me, and I had to pick up my way at random, trying only to keep to the road. Finally, I reached a cluster of huts. I learnt from the people that the road led to Ukhimatha.[56] I directed my steps to that place, and passed the

[55]A beautiful small place about 26 miles from Kedarnath.

[56]A sacred shrine 26 miles down Kedarnath. During the months of intense cold, the devotees in charge of Kedar temple shift their headquarters to this

night there. In the morning, feeling sufficiently rested, I returned to Guptakashi, from where I had started on my northward journey. But that journey attracted me, and soon again I returned to Ukhimatha, under the pretext of examining that hermitage and observing the way of living of its immates. There I had time to examine at leisure, the ado of that rich and famous monastery, so full of pious pretences and a show of asceticism. The high priest called *Mahanta* tried hard to induce me to remain and live there with him becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting some day his lakhs of rupees, his splendour and power, and finally, succeeding him in his *Mahantaship*. I frankly answered him that had I ever craved for any such riches or glory, I would not have secretly left the house of my father, which was not less sumptuous or attractive than his monastery with all its riches. The object which induced me to do away with all these worldly blessings, I added, I find you neither strive for, nor possess the knowledge of. He then enquired what was that object which I cherished. That object, I replied, is the secret knowledge, the *vidya*, or true erudition of a genuine *yogi:* the *mukti*[57] which is attained only by the purity of one's soul and certain attainments, and performance of all the duties of man towards his fellowmen, and the elevation of humanity thereby. The *Mahanta* remarked that it was very good, and asked me to remain with him for some time at least. I kept quiet and gave no reply, but I knew that there I would not get anything which I sought.

Rising very early the following morning, I left this rich dwelling and went to Joshimath.[58] There I met some learned scholars and *sanyasis* from South.* I learnt many a new thing regarding *yogavidya* from them through discussions.

place and worship is performed here. According to tradition, the place is named after *Usha (Ushamath*=Ukhimath), daughter of Vanasura whom Anirudha, the grandson of *Shri Krishna*, married here. For details see Yashpal Jain, *Uttarakhanda Ke Patha Par* (Hindi : Delhi: 1958), pp. 82-84.

[57]Salvation.

[58]A sacred place situated on the way to Badrinath 19 miles short of it. The Badrinath temple is closed about November and the treasure is removed to Joshimath from where it is again taken to Badrinath in May.

*Here the second part of the *Theosophist* fragment ends.

From Joshimath I went to Badrinarayan.[59] Rawalji, the chief priest of the temple at Badrinarayan was a learned man. I lived with him for a few days and held discussions on the *Vedas* and the *Darshanas.*[60]

On my enquiring whether he knew of some really genuine *yogi* in the neighbourhood, the Rawalji said to my great regret that though there were none at that time, on certain occasions they did visit his temple. I resolved, however, to make a thorough search for them throughout the country, especially in the mountains (the Himalayas).

After a few days, I set out on my onward journey. I travelled along the foot of the mountains until I reached the banks of Alkhananda. I saw on the other side of the river a large village called Mana.[61] But as I had no desire of visiting it, I did not cross the river. Rather I still kept to the foot of the mountains following the river course and proceeded towards the jungle. The mountains around my path were thickly covered with snow and with the greatest difficulty I succeeded in reaching that place where the Alkhananda takes it's rise.[62] There I found myself surrounded

[59]A peak of the central Himalayan axis in district Garhwal, U.P., at a height of 23,210 ft. From the glaciers on its sides many streams take their rise. The Shiva temple, supposed to have been built by Shankracharya, is managed by the chief priest, Rawalji, who is always a Nambudiri Brahmana from South India.

[60]Dayanand's visit to this place was truitless. His disappointment was total.

In Badrinath too, he says, "there is a good deal of humbuggery. Rawalji is the chief. He keeps many wives. *Pashupati* is the name which these people have given to a temple and to a five-faced idol. The priest's tricks flourish only when there is none to question them." *Satyaratha* chapter XI, p. 468.

[61]A village about 2 miles from *Badrinath.* It lies close to a pass of the same name leading to Tibet. Pilgrims going to Mansarovar pass through this pass.

[62]That is, Alkapuri: height more than 25,000 feet above sea level. Dayanand, during the course of a lecture at Poona in July 1875, gave reason as to why he visited Alkapuri; "I visited the mountain on the top of which old Alkapuri was situated with a view to get rid of the wordly living by freezing to death in the snow over there. But on reaching that place I thought that dying that way was in no way an act of manliness. Acquisition of knowledge and then doing good to others was definitely a better proposition. After this change in thinking, I at once retired from there." Dayananda, *Poona Lectures* (Hindi: Delhi: 1969), p. 107.

by lofty hills on all sides. After a while I found no vestige of even a path. A stranger in the country, I did not know what to do next. After some time, however, I decided to cross the river to make enquiries regarding the way, if possible. I was insufficiently clothed and the cold was intolerably intense. I felt hungry and thirsty too. Once I tried to deceive my hunger by swallowing a piece of ice, but found no relief. I began to foot the river. At some places it was very deep, at others shallow—not deeper than a cubit. Its width was 8 to 10 cubits. Its bed was covered with small and fragmentary bits of ice which wounded my bare feet, they started bleeding. Luckily, the cold had benumbed them and as such no pain was left for some time. Slipping on the ice more than once I lost my footing. It was only with great difficulty that I could help myself not falling there. For should I have found myself prostrate on the ice I would have been unable to rise again. That meant freezing to death then and there. Nevertheless, with great exertion and after a terrible struggle I managed to get safe enough on the other bank.

I was then more dead than alive. I removed whatever cloth I had on the upper parts of my body and wrapped them around my feet upto the knees. Exhausted, famished, unable to move, I stood there waiting for help: I did not know where it would come from. After some time I saw two hill men. They came up and greeted me with their *Kashisambha*.[63] They invited me to their home for food. They also promised me to show the way to Sadapat,[64] a very sacred place. I rejected their offer, for I could not walk and notwithstanding their pressing invitations, I would not take courage and follow them as they wanted me to do. The idea had struck me that I had better return and resume my studies. After telling them that I would rather die (than to proceed according to their plan), I refused even to listen to them.[65] The two men then left me and soon disappeared into the hills.

After relaxing here for some time I proceeded on my way back.

[63]A Bhotain word equivalent to *namaste*.

[64]Sadapat about 13 miles from Badrinath and 5 miles from Alkapuri, on the way to *Swaragarohana* (23,000 ft.). According to tradition the *Pandavas* went to *swaraga* (heaven) from here.

[65]K.N.Goswami, *op. cit.*, pp. 55-56.

Stopping a while at Vasudhara,[66] a sacred bathing place and passing by the neighbourhood of Mana I reached Badrinarayan at eight in the evening. Rawalji and his companions were much astonished to see me and enquired where I had been since early morning. I then related to them all that had happend to me.

After taking a little food and night's rest which restored my lost energy, I took leave of the Rawalji next morning and set out on my journey back to Ramnagar.[67] At the fall of night I stayed with a hermit, a great ascetic.[68] He was famous throughout and I had a long conversation with him on religious subjects. Reassured more than before, I left him the following morning. After crossing hills and forests I descended the Chilkia ghati[69] and ultimately reached Rampur. There I took up quarters at the house of a famous saint, Ramgiri, well-known for the holiness and purity of his life. He was a man of extraordinary habits. He never slept and passed his nights in mono-conversations—sometimes very loudly, we heard a scream, then signs of weeping, although nobody was there in his room. Extremely surprised I questioned his disciples and pupils as to what the matter really was. Such was his habit, they said, though no one could tell me what it meant. I sought an interview with him; and there I learned that it was not the true *yoga* that he was practising. It was not what I sought. Leaving him, I went to Kashipur[70] and from there to Daronasagar,[71] where I spent the whole winter. Here I thought that I should go to the Himalayas and end my life. But soon another thought came that this should be done after acquiring true knowledge.

From Daronasagar I went to Moradabad[72] via Sambhal,[73] and

[66]A waterfall, 12,000 ft. above sea level, five miles from Badrinath.

[67]Capital of the erstwhile State of Rampur on the left bank of the Kosi.

[68]It should have been at some place like Pipalkoti, about 38 miles from Badrinath.

[69]The valley of the river Chilkia surrounded by high hills above Rampur in district Nainital, U.P.

[70]Headquarters of the Kashipur sub-division of Nainital District on a main road from Moradabad.

[71]A small village in the neighbourhood of Kashipur. There is a sacred tank here which is named after guru Daronacharya.

[72]Headquarters of the district, in Bareilly Division, on the main railway line from Delhi to Bereilly.

[73]A town of great antiquity in Moradabad District, about 53 miles from Moradabad.

then crossing Garhmukteshwar[74], I found myself again on the banks of the Ganga. At this time, besides some religious works, I had with me the *Shiva-Sandhya*,[75] *Hathayogapradipika*,[76] and *Kesaranisangita*[77] which I used to study during my travels. Some of these works gave exhaustive description of the nervous system[78] and anatomy which I could never grasp. This made me doubt the authenticity of these books. I had been trying to remove my doubts for some time but had found no opportunity. One day I saw a corpse floating down the river. There was the opportunity to confirm the veracity of the statements contained in my books. Leaving the books nearby and taking off my clothes, I entered the river and brought out the dead body. I then dissected it with a large knife in the best manner I could. I took out the heart (*kamala*) and cutting it from the navel to the ribs examined it. I examined a portion of the head and neck too. The description given in the books did not tally at all with the actual details. I, therefore, tore the books to pieces and threw them into the river along with the corpse. From that time, gradually, I came to the conclusion that with the exception of the *Vedas*,[79] *Patanjali*[80] and *Sankhya*[81] all other works on the science and *yoga* are false.

Having wandered on the banks of the Ganga for some time I went to Farukhabad.[82] From there I proceeded to Kanpur[83] via Shringiarampur:[84] when I was entering Kanpur by the roadside east of the cantonment, the VS year 1912 (=April 5, 1855) was completed.

[74]A small town and place of pilgrimage on the Ganga, in Meerut District about 80 miles from Meerut city.

[75-77]Later works on *Yoga* with some description of human body, its nervous and anatomical make-up.

[78]*Narichakra*

[79]The *Rig*, *Sama*, *Yajur* and *Atharva*.

[80]One of the Six *Darshanas*.

[81]One of the six *Darshanas*, composed by Kapila.

[82]Headquarters of the district (Fatehgarh); on the bank of the Ganga, about 70 miles south of Lucknow.

[83]Headquarters of the district, on the right bank of the Ganga, 45 miles south-west of Lucknow, the third largest city in U.P.

[84]A small village in the neighbourhood of Kanpur.

During the next five months I visited several places[85] between Kanpur and Allahabad.[86] On *Bahadrapada* 5, VS 1913 (=AD 1856) I reached Mirzapur[87] and stopped there for a month or so near the shrine of *Vindhiachal Asholji*. I arrived at Benaras in the early part of *Aswin* and took up residence in a cave at the confluence of the Varuna and Ganga. It (the cave) belonged to Bhunand Saraswati. There I met Kaka Ram, Raja Ram and many other scholars. My stay here was only 12 days and I set out on my journey after what I sought on the 13th day. I visited Chandalgarh[88] and stayed there for ten days at the shrine of Diwya kund. I now left eating rice and lived on milk alone, doing nothing else except studying the *yoga* day and night. Unfortunately, I got at this time into the habit of using *bhanga*, a strong narcotic leaf and at times felt quite intoxicated by its effect. One day leaving the temple I visited a small village nearby where by chance I met an ex-attendant of mine. I passed my night there in Shiva temple on the other side of the village. While there under the influence of *bhanga* I fell fast asleep and had a strange dream. I saw Mahadeva and his consort, Parvati. They were conversing and the subject of their conversation was myself. Paravati was telling Mahadeva that I ought to get married, but the god did not agree with her—and pointed out my indulgence in taking *bhanga*. When I woke up, the dream annoyed me a great deal. It began to rain and I took shelter in the verandah opposite the main entrance to the temple where stood the huge statue of the bull-god *Nandi*.[89] Placing my books and clothes on its back, I sat there and medita-

[85]May be Bundki, Fatehpur, Khaga etc.

[86]Also called Prayag, on the confluence of the Ganga and Yamuna; a very sacred city (*Mahabharata*, *Vana*, 85, 68-87; 87, 18-20; *Anushashana*, 25, 36-38; *Matsya Purana*, 103-112 chapter; *Kuram Purana*, 1,36-38 etc.) with many sacred *upatirthas*, such as Vata, Pritasthana, Dasavadhmedkaka etc. (For details see *Ibid.*, pp. 78-83; P.V.Kane, *History of Dharamshastras* (Hindi) (Lucknow: 1966 Vol. III, pp. 1326-38.

[87]Headquarters of the district on the right bank of the Ganga, about 30 miles west-south-west of Benaras.

[88]Modern Chunar, headquarters of the tehsil of the same name in Mirzapur District, on the right bank of the Ganga, 17 miles south-west of Benaras.

[89]It is Shiva's ride; and hence considered as sacred as a god.

ted. By chance I looked into the statue which was hollow from within. I saw a man concealed inside. I extended my hand towards him which terrified him. He jumped out of his hiding place and ran away towards the village. I took his place and slept in the statue for the rest of the night.

In the morning an old woman came and worshipped the bull-god. She offered gur (molasses) and a pot of curd and (mistaking me to be the god himself) desired me to accept and eat the same. Being hungry I ate it all. The curd being very sour proved to be a good antidote for the *bhanga* and neutralised its effect. It relieved me very much.

After this adventure, on March 26, 1857 I set out on a journey to the hills, where the Narmada takes its rise.[90] I never once asked my way but went on walking southwards. After some time I found myself in a thick jungle with isolated huts appearing now and then. At one of these huts I took a little milk and proceeded on. I had hardly walked half a mile when the road abruptly ended. Now the only choice before me was to take some narrow paths, knowing not where they led to.

I soon entered a dreary jungle of wild plum trees and huge, thick grass with no signs of any path in it. Here I was faced with a huge black bear. The beast growled ferociously and rising on its hind legs opened wide its mouth to devour me. I stood motionless for some time and then slowly raised my stick over him. This terrified the bear and it ran away.

Having heard the roar of the beast the hutmen whom I had just left came running to my assistance armed with large sticks and followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any further, they said, I would have to encounter great perils in the jungle which is infested with bears, buffaloes, elephants, tigers and other ferocious beasts. I asked them not to show any anxiety for my safety, for I was sufficiently protected. I was keen to see the source of the Narmada and would not change my mind for fear of anything. The hutmen, finding their words falling on deaf ears, left me. However, while departing they made me accept a stick thicker than my own for self-defence

[90]Amar Kantak.

which I threw away soon afterwards.

On that day I travelled non-stop until it grew quite dark. I did not perceive on my way any trace of human habitation: no villages, not even a solitary hut or a human being. All that met my eyes were trees, twisted, broken, uprooted by wild elephants. Further on (next day), I found myself in a dense and arduous jungle of plum trees and other prickly shrubs. At first I saw no means of crossing this jungle. However, partly crawling on the belly, partly walking on my knees, I surmounted this new obstacle and after paying a heavy tribute with pieces of my clothes and even my skin, bleeding and exhausted I got out of it. It had grown quite dark by that time, but unimpeded by it in any way I proceeded onwards until I found myself entirely surrounded by lofty rocks and hills covered with dense vegetation. Nevertheless, I saw there some signs of human habitation.

Sometime afterwards, I saw a few huts, surrounded by heaps of cowdung and a flock of goats grazing on the banks of a small stream of clear water flowing nearby. The few lights glimmering between the crevices of the walls seemed to be welcoming me. I decided to pass the night there and took shelter under a large tree which overshadowed one of the huts. Having washed my bleeding feet, my face and hands in the stream, I had barely sat to say my prayers when I suddenly heard the disturbing sound of 'tom' 'tom'. Soon afterwards, I saw a procession of men, women and children, followed by their cows and goats, emerging from the huts, and preparing for a religious festival. On seeing a stranger, they all gathered around me. An old man curiously enquired as to where I had come from. I told them that I had come from Benaras and was on my pilgrimage to the source of the Narmada. On receiving this answer they all went away leaving me to my prayers. But within about half an hour their headman came accompanied by two hillmen to invite me to their hut. He sat by my side and made his request. I declined the offer (for they were idolaters). He then ordered a fire to be lit near me and appointed two men to keep guarding me over the night. Learning that I took milk for my food, the kind headman brought me a bowl full of it, out of which I took only a little. The headman returned, leaving me under the protection of the two guards. That night I had a very sound sleep and did not get up until dawn. Then rising after say-

ing my prayers I prepared myself for further adventures.*

I kept wandering for three years[91] on the banks of the Narmada, enjoying the learned company of the *mahantas* and *yogis*. From there I returned to Mathura[92] in order to pursue higher studies. Here I met[93] a true *sanyasi* aged 81, whom I accepted as my *guru*.[94] His name was Virjanand.[95] Earlier he used to live at Alwar.[96] He had acquired mastery over the *Vedas*, *Shastras* and the ancient literature composed by the sages and seers. He was blind and

*Here *the third* fragment ends. The next account is taken from his *Poona Lecture*, referred to in the Introduction.

[91] *Cf.* Dayanand's following statement which he appended to the manuscript of the first edition of his celebrated book *Satyartha-Prakasha*, pp. 485-86: "There at the banks of the Narmada I studied *darshana-shastras*."

There are many stories current in the Arya Samaj circles that Dayanand had taken part in the Uprising of 1857. There is a book also on this theme: *Dayanand and the Revolt of* 1857 (Hindi: Sonepat: 1970). No evidence is, however, available on the basis of which such conclusions could be drawn. In fact Dayanand had little interest in extra-religious matters in 1850s. It is only after 1863 that he began to think of anything but religion. Thus to try to see him in the midst of politico-militaral activities in 1857 is to depart from the field of real history.

[92] Headquarters of the district, the birthplace of Krishna and a great centre of religious life, it is a picturesque town on the bank of the Yamuna with numerous temples and fine buildings, adorned with sculptures, *ghats* and good streets.

[93] On 14 November 1860. Lekh Ram, *Maharishi Dayanand Saraswati ka Jiwanacharitra*, p. 25.

[94] Teacher.

[95] Born about AD 1779 at Gangapur (near Kartarpur) in Punjab. His father's name was Narayandatta who was a Saraswata Brahmana of Bhardwaja *gotra*. The boy lost both his eyes at five and his parents at twelve. The brother, who took charge of him, did not treat him well and therefore he left his home, took *sanyasa* and devoted all his time to studies. He had a very powerful intellect and prodigious memory. He soon became well-versed in *Vedas* and *Shastras*. His mastery over Sanskrit grammar was unrivalled. After wandering here and there for sometime he settled at Mathura, where he opened a grammar school. He died on September 14, 1868. Learning of his death his pupil Dayanand remarked: "Today the sun of *Vedic* grammar has set." For details see Devendranath, *Virjananda Charita* (Hindi tr. Ghasi Ram, Meerut: 1919).

[96] Raja Vinay Singh of Alwar (Rajasthan) patronised Swami Virjanand and kept him in his palace for sometime. But irritable and short-tempered as the blind *Sanyasi* was, his Alwar stay proved to be short-lived and he shifted to Soron. See *Ibid.*, pp. 28-52.

suffered from acute stomach trouble. He did not think high of the modern Sanskrit grammar works, such as *Kaumudi*, *Shaikhara-bodha*, etc.; and denounced the *Puranas*, *Bhagavata*, *etc.*, in irrevocable terms. He had great faith in the *arsha-granthas*[97] (books authored by ancient seers). When I presented myself to him he told me that grammar could be learnt in three years' time.

There was a gentleman named Amarlal at Mathura. I shall never forget the favour done to me by him during my studies. He made decent arrangements for my books, boarding and lodging. Whenever he had to dine out, he got my meals prepared and left his place only after I had taken them. Indeed, I was very fortunate in finding such a generous man.[98]

[97]Virjanand said to Dayanand: "The Sanskrit literature is divisible into two periods, the *ante-Mahabharata* and the *post-Mahabharata*. The doctrines embodied in the *ante-Mahabharata* literature clearly indicate the high water-mark of spiritual, moral and intellectual greatness reached in ancient times by the Aryans. The books of that period were composed by *rishis* who had noble lives and were pillars of light and strength to erring humanity. These books are wholesome reading. In the *post-Mahabharata* period, however, the study of those works has been neglected; and intensely prejudiced and narrow-minded men have written books the study of which has brought to ruin the cause of *dharma*. You, therefore, shall have to leave all the works of these authors and study only the *rishi-krita granthas* (books written by *rishis*)".

Quoted by Har Bilas Sarda, *op. cit.*, pp 34-35.

[98]He was also an Audichya Brahmana from Gujarat. The Sindhias of Gwalior had given him a *jagir* comprising a village near Mathura. He was known as Joshi Baba.

For Dayanand's residence he had secured a room in the ground floor of the Lakshminarayana temple at the Visharamaghat on the Yamuna. For his food he took up the responsibility on himself. See Har Bilas Sarda, *op. cit.*, p.35.

I remained at Mathura[99] until VS 1919[100] (AD 1863).

[99]Dayanand studied here a good deal of Sanskrit grammar and other works. In the words of Har Bilas Sarda: "After finishing *Astadhyayi*, Dayanand took up *Mahabhashya*. As *Astadhyayi* is unrivalled as a grammar, so is *Mahabhashya* also unequalled as a commentary on Panini's *Astadhyayi*. By mastering these two books, Dayanand acquired complete command of the Sanskrit language, *Vedic* as well as classical. It was this mastery which enabled him to triumph over the grammarians of Benaras and Poona, the two seats of Sanskrit learning in the North and South.

"After finishing *Mahabhashya* Dayanand took up the study of *Nirukta*, *Nighantu* and other works necessary for a proper understanding of the *Vedas*. *Ashthadhyayi, Mahabhashya, Nirukta, Nighantu* furnished Dayanand with the key to unlock the treasury of the *Vedas* which had remained locked and sealed since the time of the *Mahabharata*". *Ibid.*, p. 36.

[100]On finishing his education, Dayanand made customary offering of cloves to his teacher saying that he was a poor man and could not offer anything but that. Virjanand's reaction to it was indeed wonderful. He observed:"I demand from you something else as *dakshina*. Take a vow before me that so long as you live, you will work incessantly to spread true knowledge of the *Vedas* and the *Arsha-granthas* and condemn works which teach false doctrines and tenets; and that you will even give up your life if necessary in re-establishing the *Vedic* religion. This is my *dakshina*. Dayanand bowed and said '*Tathastu*—so it be" *Ibid.*, pp.38-39.

CHAPTER III

Public Ministry,[1] *1863-1875*

Having finished my studies at Mathura, I went to Agra and stayed there for two years[2] (1862-64). During this period, whenever any doubt crept in my mind, I either wrote to or called on my teacher (Virjanand) for its resolution. From Agra I went to Gwalior,[3] where I denounced[4] the *Vaishnava* sect. There was a *Vaishnavaacharya*[5] here, Hanumanta Nami by name, who, disguising himself as a clerk often visited me during my discourses. He corrected me whenever I made some error of speech.[6] I enqui-

[1]Chapter heading has been given by the Editor.

[2]Here at Agra Dayanand passed most of his time practising *yoga* and studying the *Vedas* and *Shastras*, thus preparing himself for the future mission. See Har Bilas Sarda, *op. cit.* pp. 40-41.

[3]Maharaja Jiyaji Rao Sindhia had arranged a *Bhagwata Yajna* here from Feb. 4 to 10, 1865. Dayanand's purpose of visiting this place without any formal invitation was not to participate in the *Yajna* but to dissuade the Maharaja from holding it. *Ibid.*, pp. 41-42.

[4]On his not being successful with the Maharaja, he took to the denunciation of the *Bhagwata-Purana*.

[5]Teacher-superior.

[6]*Cf.* The following report which appeared in the columns of the *Christian Intelligencer*, March 1870, p. 79:

red a number of times as to who he was. But he always replied that he was only an ordinary clerk who had acquired a little knowledge by listening to the learned discourses of the scholars. One day we discussed whether it was proper for the Vaishnavites to draw a standing white line across the forehead. I said if one can get heaven by drawing a white line, then some thing better than heaven can certainly be attained by whitening[7] the whole face. He chose to take an offence at this remark and went away. Later on I was told by other people that he was an *acharya* of that sect.

During my stay at Gwalior I continued corresponding with Swami Virjanand (whenever some need arose).[8]

From Gwalior I went to Karauli,[9] where I met a Kabirpanthi[10] who used to give a strange derivation of the word Kabria—Kabria =of a warrior. He also told me that there was a *Kabiropnishad*[11] too. From Karauli I proceeded to Jaipur.[12] There I met a learned scholar, Harish Chandra. I denounced there, for the first time, the Vaishnava sect and praised Shaivism.[13] The Maharaja of Jaipur, Swai Ram Singh, was a follower of Shaivism. The sect became very popular and I gave thousands of *rudraksha malas*[14] to the people

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"He speaks Sanskrit fluently, though not in a very polished style and in a few instances not quite correctly."

Later on, however, he spoke thoroughly correct and beautiful sanskrit.

[7]'Blackening' in the Hindi versions of the *Autobiography* seems to be a slip. In the present context it should be 'whitening'.

[8]I have changed the order of this sentence: In the Hindi version it is in the beginning of the above paragraph. The change is, however, within the limits of faithful translation.

[9]An erstwhile state in Eastern Rajasthan. Dayanand visited Karauli in June 1865, stayed there at Gopal Singh's gardens on the bank of a small river Bhadravati.

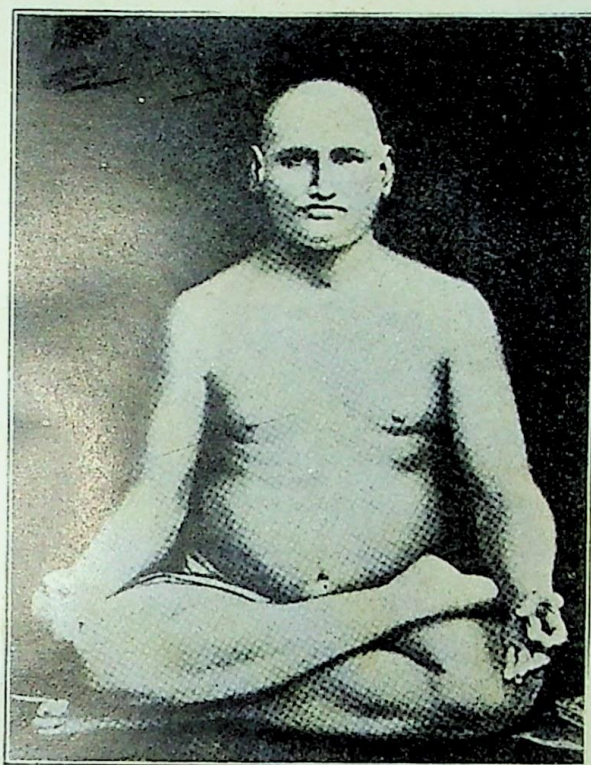
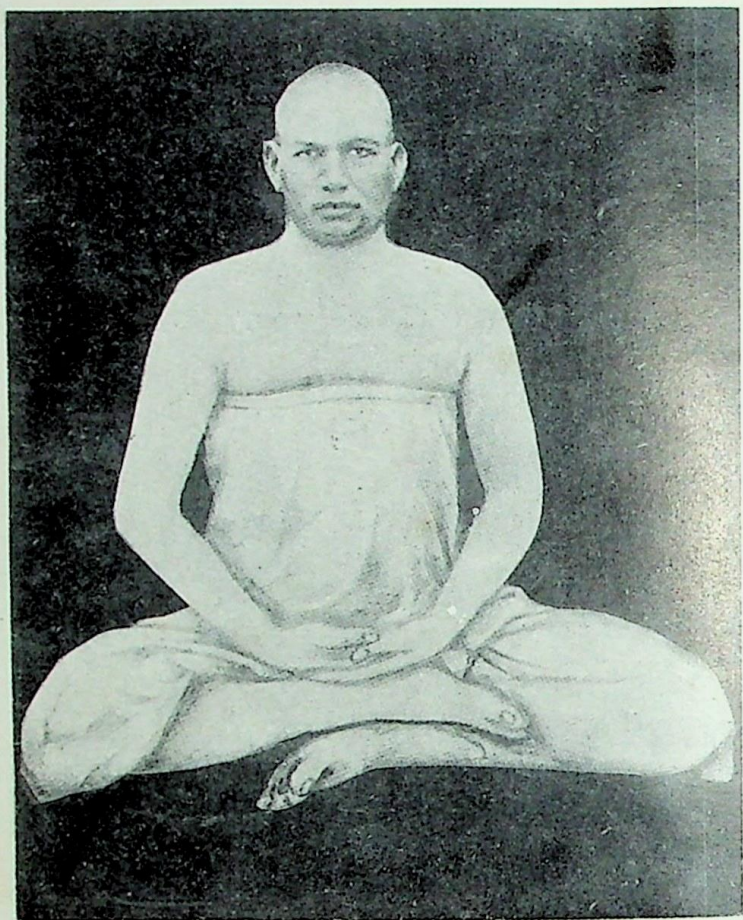
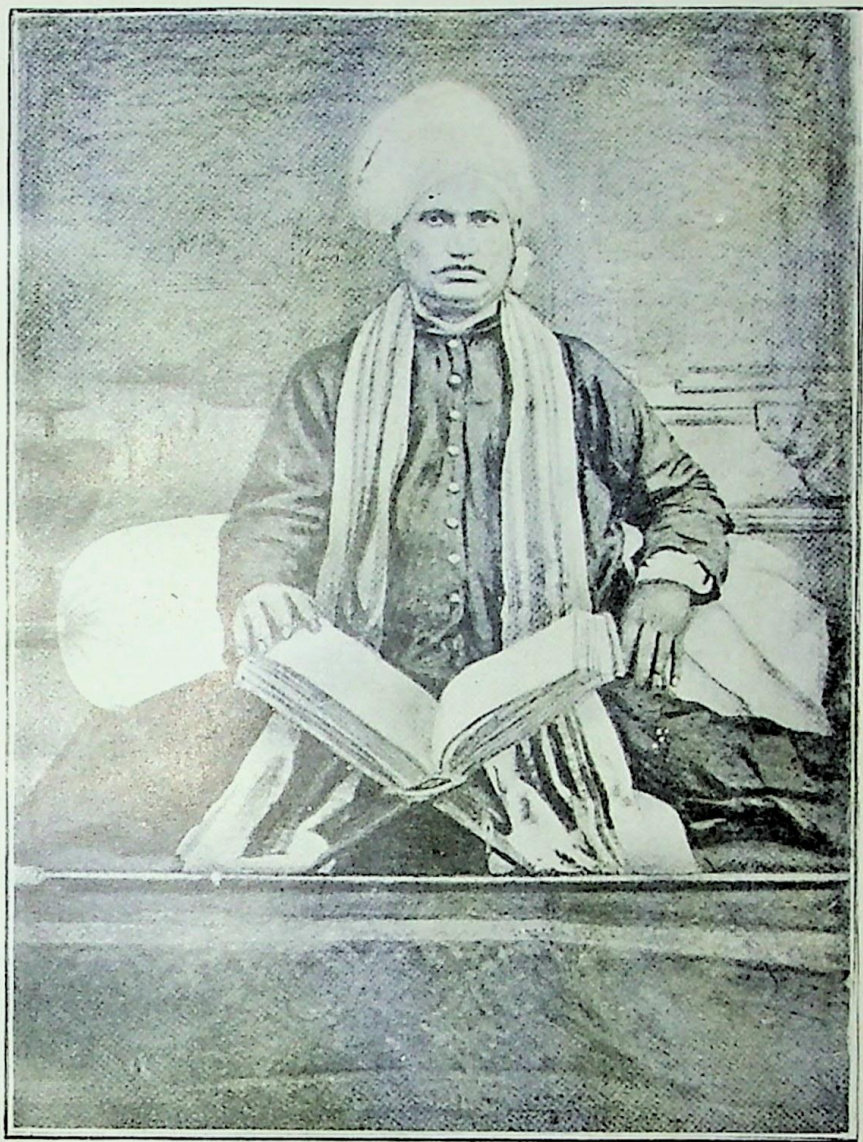
[10]A minor Hindu sect started by Kabir (1443-1518 AD.).

[11]Not traceable.

[12]A prominent erstwhile State in Rajasthan.

[13]See Chapter I for Saivism.

Har Bilas Sarda is, however, wrong when he says that Swamiji did not support Shiva-worship at Jaipur(see *op. cit.* p. 44 foot note 1). Indra Vidyavachaspati is also somewhat reluctant to accept this fact. See *Arya Samaj ka Itihasa*, Vol. I, p. 62.

[14]Of beads made of stone of a (hilly) fruit tree, black in colour, with eye like marks on its surface. According to the Shaivites "a man who has no ashes on his forehead and no *rudrakshamala* round his neck is a cursed one"

Traditional Photograph

The earliest photograph (Late 1860's).

A rare photograph (Early 1870's).

In 1874

With Ramanand Brahmachari

Author's rare photograph (1880 ?)

The Theosophist photograph (1882 ?)

The last photograph (1883 ?)

with my own hands. The people in their over-enthusiasm bedecked their elephants and horses with rosaries.

From Jaipur I first went to Pushkar[15] and then to Ajmer.[16] On reaching Ajmer, I began to denounce Shaivism too.[17] About that time the Maharaja of Jaipur was going to Agra to meet the Lieutenant-Governor (of the North-Western Provinces). The Maharaja summoned me with a view to taking me along with him for disputation, if need be, with the Vaishnava scholar Rangacharya of Brindaban.[18] I reached Jaipur, but the Maharaja, on knowing that I had begun to denounce Shaivism too, became displeased with me. I, therefore, left Jaipur for Mathura where I discussed some difficult matters with Swamiji (Virjanand).

From Mathura I went to Hardwar. There I hoisted the flag of *pakhandamardana* (down with religious hypocrisy) on my hut; and debated religious issues with *panditas*. After some time, however, I thought that there was no use making the whole world an enemy and keeping belongings etc., more than what the *grishthas* kept. I decided to renounce everything; and putting on a small loin cloth sat in my hut observing *maunavrata* (silence). But what I had decided could not be kept up for long. The reason for this was obviously one: people knew me well and challenged me in various ways. One day a man came and standing in front of my hut said: "The *Vedas* are nothing as compared with the *Bhagavata*.[19] Rather they are much inferior to it." I could not bear with this and giving up my *maunavrata* began to denouce the *Bhagvata*. I decided at once that whatever little knowledge I have acquired by the grace of God should be transmitted to others for their good. The practice of smearing the body with ash which I started at this time was given up only last year (VS 1931) after

[15]A sacred place 6 miles from Ajmer (*Vayapurana*, 77,40; *Padmapurana*, 5,15, 15).

[16]Dayanand reached there on 23 March, 1866; and denounced idol-worship and Vaishnavism.

[17]It seems that having come in close contact with the Shaivites, Dayanand came to know that they were in no way better than the Vaishnavites. He began to denounce both the sects after reaching Ajmer.

[18]A small town of antiquity, in close proximity to Mathura; the most sacred spot in the Mathura region according to *Padmapurana*, 4, 81, 60; 4, 69, 9; 4, 75, 8, 14.

[19]One of the eighteen *Puranas* devoted to Vishnu.

my coming over to Bombay. I started putting on clothes also ever since I began travelling by railway trains.[20]

From Hardwar I moved to Farukhabad[21] and from there to Ramgarh.[22] At the latter place I entered into controversial debates with the orthodox *panditas*. There, when three or four of my opponents spoke at one time, I used to say *kaulahala*, *kaulahala* i.e., 'noise'. The people of that place began to call me *Kaulahala-Swami* on this count. Even to this day they have not given up this practice. One day, while at Ramgarh, ten persons hired by Chakrankitas[23] came to kill me. I was able to save myself with great difficulty.

From Ramgarh I first went to Kanpur and then to Prayag (Allahabad). Some people came to kill me at Prayag also, but a God-fearing gentleman named Madhav Prasad saved me. Earlier this Madhav Prasad had decided to embrace Christianity. But before doing that he issued a notice to all the *panditas* that if they did not impress upon him the usefuluess of the *Vedic-dharma* within three months he would renounce it. I convinced him of the greatness of the *Vedic-dharma* and he did not become a Christian.

From Prayag, I went to Ramnagar.[24] There at the instance of the Raja of that place[25] I agreed to have a debate with the orthodox *panditas* from Kashi.[26] The subject chosen for the debate was

[20]It is popularly believed that Dayanand began to wear clothes on the suggestion of Keshub Chandra Sen, when the former visited Calcutta, Dec. 1872 - Dec. 1873. The *Autobiography* contradicts this.

[21]Stay was very short.

[22]A small town, 20 miles from Farukhabad.

[23]A class of Vaishnavites. The word is compound of *Chakra* (discus held by Lord Vishnu in one of his hands) and *ankita* (branded). The followers of his class have *chakra* (circle) branded on their arms with red-hot iron.

[24]A small town nearly opposite Benaras city; residence and fort of the Bhumihar Raja of Benares.

[25]His name was Ishwari Prasad Narain Singh (1835-1889 AD.)

[26]They were led by Swami Vishudhanand, Bal Shastri, Shivsahai, Madhvacharya, Devadutt Sharma, Jainarain Tarkvachaspati, Chandra Singh Tripathi, Radha Mohan Tarkavagish, Kashi Prasad Shiromani, Madan Mohan Shiromani, Kailashacharya Shiromani, Maya Krishana Vedanti, Ganesh Shrotriya and Tara Charan Tarkaratna.

Raja Ishwari Prasad Narain Singh presided over the debate. The debate was held on 16 Nov. 1869.

whether or not the word *pratima* (idol) was there in the *Vedas*.[27] I told them that the word *pratima* was there but it meant "measuring".[28] This debate has been published elsewhere and you should read it.[29] There I also debated that the word *Itihasa* in ancient *Vedic* literature stood for the *Brahmanas*. So far I have visited this place four times. Whenever I went there I advertised that if anybody had been able to find idol-worship in the *Vedas*, he should show that to me. No one came to me.

I have visited all the provinces of Northern India. I have been preaching (*Vedic-dharma*) to the people of Calcutta, Lucknow, Prayag, Kanpur, Jabalpur, etc., for the last two years. I have established four schools at Farukhabad, Kashi[30] etc. for the teaching of *Shastras* composed by *rishis*. For want of better teachers, however, we could not achieve much success in these schools.

Last year (AD 1874) I visited Bombay[31] and denounced the teachings of Gosainji.[32] I established Arya Samaj[33] there (April 10, 1875).

[27]नतस्य प्रतिमाऽस्ति (*Yajurveda*, 32.3).

[28]The debate ended in a row. The orthodox *Panditas* declared themselves winners; and the Raja of Benaras showed a partisan attitude. The contemporary press, however, told the truth. The *Hindu Patriot*, for instance, wrote thus in its issue of 17 January 1870: "Finding it impossible to overcome the great man (Dayanand) by regular discussions the *Panditas* resorted to the adoption of a sinister course to subserve their purpose."

[29]The *Kashi Shastraratha* was published in Sanskrit from Star Press, Benaras, soon after the debate. A reprint of the bilingual (Hindi and Urdu) publication in the *Arya Darpana*, (Benaras, Jan. 1880, pp. 10-20) was published in 1880.

[30]The two other schools were at Chhalesar and Kasganj. Subsequently, one more school was opened at Mirzapur. Unfortunately, these schools had to be closed down for want of good teachers.

[31]Dayanand came to Bombay on 26 October 1874 and stayed here for about two months. He held discussion with several learned *Panditas* including Vishnu Parshuram Shastri and Dr. R.G. Bhandarkar, and praised his *dharma*. For details of his activities see the contemporary newspapers and periodicals: *Bombay Samachar*, 2 Dec. 1874; *Bombay Gazette*, 4 December 1874; *Gujarat Mitra*, 12 Dec. 16 Dec. 1874; *Subodh Patrika*, 21 Dec. 1874.

[32]That is, the head of the Vallabhacharis. Dayanand launched a vigorous attack on the Vallabhachari sect. He wrote a pamphlet *Vallabhacharya-mata-khandana* (Denouncement of the Vallabhacharya sect) and distributed it throughout the city. This infuriated the Vallabhacharis who made several vain attempts on Dayanand's life. See Har Bilas Sarda, *op. cit.*, pp. 113-14.

[33]The principles of the Arya Samaj enunciated at Bombay in 1875 and

From Bombay I went first to Rajkot and then to Ahmedabad and preached *(Vedic) dharma* there.[34] I have been staying at Poona[35] for the last two months.

I am now 49-50.[36]

This is all about my life story.

I wish many preachers like me are born in this country for the upliftment of the Arya *dharma*. One person cannot accomplish such a gigantic task. I shall, however, continue to carry on my work according to my capacity and intelligence.

In the end I pray to God that Arya Samajas may be established everywhere. May the true knowledge of the *Vedas* and

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finally settled at Lahore in 1877 were as follows:

1. Of all true knowledge and whatever is known from knowledge, the primary cause is God.
2. God is an embodiment of truth, intelligence and bliss, and one without form, all-powerful, just, kind, unborn, infinite, unchangeable, beginningless, incomparable, supporter of all, lord of all, all-pervading, omniscient, undeteriorable, immortal, fearless, eternal, holy and creater of the universe. He alone is worthy of worship.
3. The *Vedas* are the books of all true knowledge. It is the paramount duty of all Aryas to read them, to teach them, to hear them and to preach them.
4. We should be ever ready to accept truth and renounce untruth.
5. Everything should be done according to *dharma*. i.e., after considering what is truth and what is untruth.
6. The chief object of the Arva Samaj is to do good to the world, i.e., to make physical, spiritual and social improvement.
7. We should treat all with love, and justice according to their desserts.
8. We should dispel ignorance and diffuse knowledge.
9. Nobody should remain contented with his personal progress. One should count the progress of all as one's own.
10. Everyone should consider oneself as bound in obeying social and all benefiting rules, but every one is free in matters pertaining to individual well-being.

For details see Indra Vidyavachaspati, *op. cit.*, Vol. I, pp. 89-109.

Dayanand, it is interesting to note, became an ordinary member of the Arya Samaj. On being requested by some prominent Arya Srmajists of the Punjab to be the patron of the Arya Samaj Dayanand observed, "If I be the patron what will the Almighty God be." *Ibid.*, p. 107.

[34]For details of the Gujarat tour see *Ibid.*, pp. 121-145.

[35]It was on the invitation of Justice Mahadev Govind Ranade that Dayanand went to Poona. He delivered about 50 lectures there. Out of these, fifteen lectures are published in several languages, Hindi, Marathi, Gujarati, Urdu, etc.

[36]On 27 August 1875.

Shastràs dawn upon the people, so that the country may lead to progress and prosperity. I am confident that this would be possible with the help oi you all.*

*Here the *Poona Lecture* ends.

APPENDIX TO CHAPTER III

Public Ministry, 1875-1883

(Extracts from Dayanand's Letters)

. . . Arya Samaj has been founded at Poona[1]. . . . It has been decided that Mahadev Govind Ranade[2] would be its President, and Keshav Rao Godbole[3] its secretary. All the members of the Prarathana Samaj and others like Baba Gokule, Kashinath Gadgil, Gangaram Bhau, etc. and about 60-70 other gentlemen . . . have become its members. It is hoped that many more persons will join the Samaj very soon.[4]

At Sitara too Kalyanrao Khachanji, Head Master, Krishanrao Vithal Vinchurkar, Judge, etc. wished to start Arya Samaj when I was there. But I asked them not to proceed in hurry and they

[1] 10 October 1875.

[2] Mahadev Govind Ranade (1842-1901): Judge; organizer of the Social Conference.

[3] An associate of M.G. Ranade who had firm belief in the work of reform.

[4] Dayanand to Gopalrao Hari Deshmukh, Bombay, 16 Oct. 1875, *vide Letters*, pp. 29-30.

postponed it. They are going to do it now (October 1875).[5]

I shall remain in Bombay as long as the Son of the Queen[6] does not leave for Calcutta. Then I shall go to Surat, Bharoch, Baroda, etc. The Bombay Arya Samaj is doing very well.[7]

I have collected Rs. 5,000 for the *Vedabhashya* Fund and hope to collect Rs. 20 to 50 thousand soon.[8]

I am extremely happy to know of the happy intention of Mr. Shyamji Krishnavarma[9] to visit England for three years. In my opinion this is a great opportunity for him and he should grasp it without fail. This will prove good for the peoples of both the countries . . . will he take his wife with him? Why his father-in-law, Seth Chhabildas does not agree with this proposal to which he and his wife agree? Mr. Shyamji would not be considered a wise man if he turned his foot backward from his great undertaking.[10] . . . I wish that Shyamji should come to me for some time before starting for Oxford. I shall give him some important hints on the *Vedas*,which are necessary for him. He must not care for his expenses, which I shall manage for him.[11]

I have come to know from the *Vakil Hind*[12] and papers of the Punjab University that some scholars have given hostile opinions on my interpretations (*bhashya*) of the *Vedas*. . . . Ubata, Sayana,

[5]Dayanand to Gopalrao Hari Deshmukh, Bombay, 16 Oct. 1875. *Letters*, pp. 29-30.

[6]Prince of Wales, later Edward VII.

[7]Dayanand to Gopalrao Hari Deshmukh, Bombay, 16 Oct. 1875, *Letters*, pp. 29-30.

[8]*Ibid.*

[9]Shyamji Krishnavarma (1857-1930): A great freedom-fighter; scholar of Sanskrit; came in contact with Dayanand and worked with him, 1875-76.

[10]Dayanand to Harishchandra Chintamani, Ludhiana, 16 April 1877, *Letters*, pp. 46-47.

[11]Dayanand to Gopalrao Hari Deshmukh, Lahore, 6 June 1877, *Ibid.*, pp. 58-59.

[12]A newspaper from Lahore.

Mahidhara, Ravana, etc's *bhashyas* are quite in opposition to the ancient *bhashyas*. The Westerners like Wilson, Maxmuller, etc., have translated the former *bhashyas* into English. I, therefore, do not consider these (English) *bhashyas* as correct. These works have misled Mr. Griffiths, etc. and they blame me for doing injustice to the *Vedas*. Following the *Aitriya* and *Shatapatha Brahmana*, *Nirukta* Panini's *Vyakarana*, etc., I have given correct interpretation of every *mantra*. If Griffiths had seen my *bhashya*, he would have never given such an opinion. I think he has done so without seeing it.

. . . Mr. Janney's contention that I have made the *bhashyas* of the *Vedas* so that the *bhashyas* of Sayana and the Westerners might be contradicted. I accept it. If Sayana has committed wrong and the Englishmen have chosen him as their guide, they may do it gladly, but I cannot commit such a blunder. . . .

Guru Prasad . . . Pt. Rishikesh Bhattacharya . . . Pt. Bhagwan Das . . . have spoken against my *bhashya* with a force so that my *bhashya* is not recommended for colleges in the country. But my critics are doing a great mistake. My *Vedabhashya* because of its being supported by the *bhashyas of pre-Mahabharata* time and being in opposition to those of the Europeans will create such an atmosphere of research, that truth will ultimately come to the fore. . . .[13]

Daily lectures are given here (Jullundur) and hope they will bring fair results. I shall stop here for 9 to 10 days more and then visit next place, perhaps Lahore once more.[14]

If Shyamji Krishnavaerma can work for me (in *Vedabhashya* until he goes for Oxford), I am glad to engage him even on extra payment and without caring for Rs. 10 or Rs. 15 more being paid to him per month. Ask him if he likes to work.[15]

[13]Dayanand to the authorities of the Punjab University, Lahore, August 1877, *Letters*, pp. 60-63.

[14]Dayanand to Gopalrao Hari Deshmukh, Jullundur, 2 Oct. 1877, *Ibid.*, p. 65.

[15]Dayanand to B. H. Chintamani, Gujarat (Punjab), 16 Jan. 1878, *Ibid.*, p. 82

Gujerat, Fatehgarh and Wazeerabad were blessed with Arya Samaj in December last and January 1878.[16]

After visiting Punjab, I came to Bengal. Then I shall meet you (Madho Lal). Your wish and efforts for the upliftment of your countrymen are pleasing to me. May God give you happiness. . . .[17]

Follow the dictates of the *Vedas* and do good to all, especially reform your country Aryavarta with great devotion and zeal . . . . The whole education and happiness have spread from here to the entire world. . . .[18]

I shall proceed to east[19] on 11 July 1878, passing through Jullundur, Ludhiana, etc. . . . I shall stay at Ambala for 2/3 days. . . . Here (Amritsar) the Samaj has been progressing very well . . . and many influential persons have become its members. The *pandita* of this place came for disputation, but spoke nothing.[20]

When you (Shyamji Krishnavarma) go to England . say that you have not studied the entire *Vedic* literature. Say that you are a small scholar from India and do not say or do anything which may bring insult to our country.[21]

The American Theosophical Society has become a branch of the Arya Samaj.[22] They (Theosophists) accept the authority of the *Vedas* and are desirous to learn them.[23]

A monthly paper *Arya Darpana* is published in Urdu from Shah-

[16]*Ibid.*, p. 82.
[17]Dayanand to Madho Lal, Gujarat, 28 Jan. 1878, *Ibid.*, p. 84.
[18]*I bid.*, pp. 89-90.
[19]That is, U.P.
[20]*I bid.*, p. 92.
[21]Dayanand to Shyamji Krishnavarma, Amritsar, 15 July 1878, *Ibid.*, p. 102.
[22]They effected the union by correspondence.
[23]Dayanand to Daya Ram, Roorki, 27 July 1878, *Letters*, p. 102.

jahanpur (U.P.). . . . All should contribute. . . . [24]

I shall go to Pushkar on 6 November 1878. . . . Here (Delhi) President, etc. of the Arya Samaj have been appointed and on 3 November 1878 the Arya Samaj shall start functioning. . . likewise Samajas have also started functioning at Roorki, Saharanpur, Meerut and Ludhiana. The light of truth is dispelling the darkness of ignorance everywhere.[25]

I went from Ajmer to Jaipur and stayed there for 9 days. Thakur Fateh Singh . . . etc. met with me there . . ., but not the Maharaja. I left Jaipur on 24 December and reached Rewari on the 25th. I have given lectures here. . . . On 9th January I shall go to Delhi.[26]

I came from Delhi to Meerut yesterday (16 Jan. 1879) and shall stay here for 8/9 days. Then I shall go to Muzaffarnagar, Saharanpur, Roorki and then to Hardwar in the month of *Chaitra*.[27]

A printing press should be started by the Arya Samaj.[28]

You (Shyamji Krishnavarma) say that if I don't come, the Arya Samaj (Bombay) will be disbanded. Did you found this Samaj for Harish Chandra Chintamani? I cannot go everywhere. . . .You must manage your own affairs, dismiss the worthless President of the Samaj (Chintamani) and run the Samaj properly.[29]

I am glad to hear that efforts are being made to establish an Arya Sanskrit Pathashala (Danapur) and that Rs. 102/5 are collected for it. . . . [30] Here (Hardwar) about two lakh *vairagis* and *sanyasis* have come. The (Kumbha) fair is about to conclude. Cholera has spread, . . . three persons have died in five days.[31]

[24] *Ibid.*, p. 109.

[25] Dayanand to Ganda Singh, Delhi, 31 October 1878, *Ibid.*, p. 120.

[26] Dayanand to Pyarelal, Rewari, 7 Jan. 1878, *Ibid.*, pp. 124-25.

[27] Dayanand to Shyamji Krishnavarma, Meerut, 17 Jan. 1879. *Ibid.*, p. 125.

[28] Dayanand to Ram Saran Das, Meerut, 20 Jan. 1879, *Ibid.*, pp. 126-27.

[29] Dayanand to Shyamji Krishnavarma, 4 March 1879, *Ibid.*, p. 132.

[30] Dayanand to Madho Lal, Hardwar, 16 March 1879, *Ibid.*, p. 133.

[31] *Ibid*, p. 134.

I have been suffering from diarrhoea for the last 15 days, having about 10-12 motions per day. Now I am a little better and shall leave this place for Dehradun hills on 12 April 1879. I shall return to Bombay from there after complete recuperation.[32]

(During the last few days), I was indisposed and had about 400 motions. I have grown very weak. . . .[33]

. . . The American Mission (Col. H.S. Olcott and Countess H. Blavatsky) is coming to see me at Dehradun about the 14 April. I hope they will stay with me for some months.[34]

I have great pleasure to hear of your (Madho Lal's) intention to start a Sanskrit School (at Danapur). But before you do that I would like to know what arrangements have you made about teaching of various sciences at the school.[35]

. . . I intend to set up a press at Moradabad under Munshi Indra mani for which purpose a subscription of Rs. 5000/- is necessary to be raised by shares of Rs. 100/- each. Of this Rs. 2500/- has already been raised.[36]

I hereby authorise Henry S. Olcott to cast my vote upon all questions relating to the Theosophical Society which may be brought before the General Council for action in my absence; and generally to use my authority as Supreme Chief of the Eastern and Western Theosophists of the Arya Samaj according to the general views which I have personally expressed to him.[37]

I reached Saharanpur from Dehradun and met Mr. Olcott, lady Blavatsky and Mulji Thackarsey. After staying at Saharanpur for two days we came to Meerut. Here we shall stay for 5/6 days. . . . The Theosophists and I see eye to eye. . . . The *Sahibs* are good

[32] *Ibid*, p. 153.

[33] Dayanand to Samarthadan, Hardwar, 8 April 1879, *Ibid.*, p. 135

[34] Dayanand to Madho Lal, Hardwar, 10 April 1879, *Ibid.*, p. 137.

[35] *Ibid.*

[36] Dayanand to Madho Lal, Dehradun, 24 April 1879, *Ibid.*, p. 140.

[37] Dated 2 May 1879, *Ibid.*, p. 142.

fellows. . . .[38]

Mr. H.S. Olcott and lady H.P. Blavatsky whose letters were received here from America, met me for the first time at Saharanpur on 2 May 1879. . . . They are gentle and wise. They lived with me for two days at Saharanpur. They were honoured by the people who liked their lectures. Afterwards they came with me to Meerut. Our union with these *Sahibs* will lead to the progress of the people of India.[39]

Yesterday (4 May 1879), Mr. Olcott and lady Blavatsky attended the Samaj (Meerut); and shall speak now at Sadar (Meerut). They will leave for Bombay either tomorrow or day after. . . . I have been discussing things with them for the last 4/5 days. They are nice people. My name has been written in the Theosophical Society. . . .The Americans wish to send some money. . . . This would be spent on . . . (i) dispensing *Vedic* knowledge, and books, (ii) grants to the societies propagating *sadachara;* and (iii) donation to the poor and needy.[40]

I am at Chhalesar, Pargana Thal, District Aligarh now (23 June 1879). The sedative which I took has made me very weak. I shall go to Moradabad side after 7/8 days. . . . [41]

You (Col. Olcott) have acted very wisely in negotiating with the Governor of Bombay. I am glad that the British Government has no more suspicions regarding your stay and preaching in India the *Vedic* religion. . . . I am also glad to hear that you have started reading *Nagari*. Your proposal of publishing a monthly journal is very sound. I only add a little to the name you have proposed . . . call the journal *The Theosophist* or *Arya Prakasha*.[42]

[38]Dayanand to Samarthadan, Meerut, 5 May 1879, *Ibid*., p. 143.

[39]Dayanand to Madho Das, Meerut, 7 May 1879, *Ibid*., p. 144.

[40]*Ibid*, p. 143, 149.

[41]Dayanand to Samarthadan, Chhalesar, 23 June 1879, *Ibid*., p. 149.

[42]Dayanand to Olcott, Moradabad, 13 July 1879, *Ibid*., pp. 151-52.

With regard to your proposal of translating *Vedabhashya* into English and then publishing it in your Journal, I am of the opinion that it is an uphill task to translate faithfully one language into another. . . . Supposing all these arrangements can be successfully made, the greatest drawback then is that the English knowing people of India will on the appearance of English translation of my *Vedabhashya* give up the Sanskrit and Hindi studies which they are so vehemently pursuing now-a-days in order to enable themselves to read the *Vedabhashya.* This (popularizing Sanskrit and Hindi) is the chief object of mine. . . . It is, however, not my desire to prohibit you from translating this work, for without the English translation, the European nations cannot catch the true light. But first consider the above point.[43]

. . . I have been unwell for quite some time and have grown very weak. . . . Now I am a little better . . . I shall send autobiography in English and Hindi (for *The Theosophist*). . .[44]

I am sending a part of my life-story. Send it on to the Theosophists.[45]

I came from Shahjahanpur to Lucknow on 18 September, 1879 (evening) and shall go to Kanpur on 24 September, 1879 (morning). From there I shall proceed to Farrukhabad the same day, and stay there for a week or ten days, and then again return to Kanpur for 2/3 days. Then going via Mirzapur, Kashi, etc., I shall reach Danapur on the occasion of the *Kartika Puranamasi*.[46]

I collected 1,000 rupees from Farrukhabad for the press. Collections should be made at Bombay too. I hope to have the press installed by *Margashirasha*. My health is all right.[47]

I came to Mirzapur from Prayag on 23 October, 1879 and have been staying here in the garden of Seth Ram Rattan since then. . . .[48]

My health is not (so) good. . . . On 30th October, I shall leave

[43] *Ibid.*
[44] Dayanand to Samarthadan, Bareilly, 21 Aug. 1879, *Ibid*, p. 159.
[45] *Ibid.*
[46] Dayadand to Samarthadan, Lucknow, 21 Sept. 1879, *Ibid*, p. 165.
[47] *Ibid*, p. 166.
[48] *Ibid.*, p. 168.

this place for Dumraon, Agra, Patna, etc.[49]

Col. Olcott does not know about my health. I suffered from diarrhoea for ten months. Then came fever thrice. Now both the diseases are not there, but I am extremely weak. But still I have to be awfully busy (in the work of reform). If writing of autobiography was the only work, I would have done it at once.[50]

I have been giving lectures at Danapur daily for the last five days. The Samaj here is well-organized; and the people are good. From here I shall go to Hariharkshetra after the *amavashya*, then to Kashi after *Kartika Puranamasi* for finalizing the installing of the press. There I shall stay up to the middle or end of *Chaitra*.[51]

I have come from Danapur and have been staying here now-a-days in the garden of His late Highness the Maharaja of Vijyanagram, at Benaras. . . . This arrangement has been made by Mr. . Lodgers.[52]

Col. Olcott etc. have come to me. .... 15 December 1879. My discussions have started with them.[53]

The press has been started at Benaras and named 'Vedic Press'.[54]

Though I am very anxious that my autobiography which you are publishing in your Journal should be completed, I have not yet been able to find necessary time for doing it. But as soon as possible, I shall send the narrative to you.[55]

I have just (8 July 1879) arrived at Meerut and am putting up in the bungalow of Ram Sharan Das. I shall stay here for a week.[56]

[49]*Ibid.*
[50]Dayanand to Samarthadan, Danapur, 6 Nov. 1879, *Ibid.*, pp. 168-69.
[51]Dayanand to Samarthadan, Danapur, 6 Nov. 1879, *Ibid.*, p. 169.
[52]Dayanand to Madho Lal, Kashi, 21 Nov. 1879, *Ibid.*, p. 170.
[53]Dayanand to Samarthadan, Benaras, 17 Dec. 1879, *Ibid.*, p. 175
[54]Dayanand to Mulraj, Benaras, 16 Feb. 1880, *Ibid.*, p. 182.
[55]Dayanand to Olcott, Benaras, n.d. *Ibid*, pp. 184-85.
[56]*Ibid.*, p. 194.

The Meerut Samaj is progressing very well. . . . My health is all right.[57]

I have a mind to address the Government on a subject which is unquestionably a matter of public good and which is wished for by hundreds of men who heard my lectures. The subject is to pass an Act by which children of widows be entitled to claim and obtain their rights of the property, both movable and immovable. of their parents and that any one trying to ignore the widow in any way be made liable to punishment by Government.
The results which I anticipate from the above are that lives of thousand of children will be saved, abortions shall be minimized and remarriage of widows will thus be introduced at last.[58]

The letters received from Germany have been sent to you (Mulraj) . . . . Please tell what reply should be sent? I am of the opinion that we must send some men to Germany for learning crafts and sciences. But of course, if this education can be had here in our own country then we may not send them to Germany.[59]

Col. Olcott and Madame left this place (Meerut) yesterday. Rama[60] will be going tomorrow. . . . The (local) Samaj welcomed her by giving Rs. 125/- and a muslin piece. She will go to Delhi from here and then to Allahabad and finally to her home. Now she does not wish to visit any Samaj. Maybe she does so after coming back from home.

People feel that her brother's death has led her astray. She is not of quiet mind and she is weak and sick in body. She has bad temper. I cannot write what people talk about her conduct. I have taught her some *Vaisheshika* and *Nayadarshana*. Besides, I have also given her a lot of my mind. I hope she leaves the bad path and starts on the right one.

[57] *Ibid.*, p. 199.
[58] *Ibid.*, p. 207.
[59] Dayanand to Mulraj, Meerut, 10 August 1880, *Ibid.*, p. 216.
[60] Rama Bai Pandita (1858-1922): A great Sanskrit scholar; embraced Christianity; worked for social uplift of women and their education.

She is accompanied by several Bengali gentlemen. They are responsible for her going astray. . . . Otherwise she is very intelligent and sharp. She has read *Kavyalankara*, some *Vyakarana*, *Valmiki Ramayana*, *Mahabharata* and speaks Sanskrit quite fluently. She is an excellent orator. . . . In short, she is a good lady but as the moon has its ugly spot so she has. Please do not make public all these things about Rama.[61]

Madame Blavatsky . . . whatever you had written to me from America, or discussed with me at Saharanpur, Meerut, Kashi etc. . . does not seem to conform with your present activities. I have been misinterpreted. What I meant by saying that unity and friendliness which can exist among the members of one nation cannot exist among the members of different nations, was this that by community of language, co-living, etc., members of a nation are tied into bonds of unity in a more effective manner. I had been saying only this, and still say so and shall do it in future too. . . . You had come here to become disciples, now you wish to become teachers. . . . [62]

It is evident now that even educated people do not get service and they cannot find means for their subsistence. I, therefore, think of starting an industrial school. Every man (Arya Samaji) must contribute 1/100 part of his income (per month) for the proposed school. . . . Those educated in this school will have to take a vow to serve the school/society for twelve years.[63]

. . . In the coming census (1881), the following details should be given like this:

Religion: *Vedic*
Nationality: Aryan
Caste: Brahmana, Vaishya, Kshtriya, or Shudra
Gotra (Sub-caste): Own sub-caste; but those who do not know their *gotra* should write Kashyapa or Parashara.

[61]Dayanand to Durga Prasad, Meerut, 8 Sept. 1880, *Letters*, pp. 230-31.
[62]Dayanand to Blavatsky, Moradabad, 23 Nov. 1880, *Ibid.*, pp. 254-58.
[63]Dayanand to Mulraj, Agra, 30 Nov. 1880, *Ibid.*, p. 259.

This information must be circulated to all the Samajas in the Punjab.[64]

Babu Shiv Dayal had promised me to. . . send Shri Ram to England. What happened to that? Here(Agra) a Cow Protection Society (*Goraksha Sabha*) has been formed and its rules and regulations have been framed. I shall send a copy of them for you as soon as they are published.[65]

Gopalrao Hari Deshmukh—you are a great well-wisher of India. You are good to the people living in various provinces and states. Keep similar attitude towards the people of Kuchh Bhuj. Make proper arrangements for giving education, justice, etc. to the people, for the Maharaja is a minor. . . [66]

I have taken to this work (of reform) only for the well-being of my country, leaving *samadhi* and *brahmananda* (Godly bliss).[67]

I preach *Vedic* truths. I am thus a preacher and do not wish to be anything more than this. You (Theosophists) call me some time member, some time something else. I do not wish to be honoured or have any high position (in any organization). What I really wish is a great thing (reform of India). Hopefully, I shall succeed in getting this done by the help of God and cooperation and kindness of scholars and good men.[68]

I have reached Jaipur and have put up at Vadnapur, outside Gangapole gate, in the garden of the Thakurs of Achrol.[69] I have delivered a lecture here on the subject of God; and shall deliver some more. . . . I wish to stay here for 15 days. . . [70]

[64]Dayanand to Daya Ram, Agra, 31 Nov. 1880, *Ibid.*, p.264.

[65]Dayanand to Mulraj, Agra, 12 Jan. 1881, *Ibid.*, p. 366.

[66]He was going as the Prime Minister of the State. Dayanand to Gopalrao Hari Deshmukh, Agra, n.d., *Ibid.*, p. 274.

[67]*Letters*, p. 277.

[68]Dayanand to Blavatsky, Bharatpur, 19 March 1881, *Ibid.*, p. 283.

[69]*Ibid.*, p. 284.

[70]*Ibid.*, p. 285.

The reform of the people of this place is very difficult, if not impossible. . . . They will take a lot of time to be reformed. May be they don't improve and their conditions deteriorate still further.[71]

I stayed at Jaipur for about one and a half month. There is still maladministration here. Several officials met me, but not the Maharaja.[72]

Arya Samaj, Lahore is going to start an English newspaper. . . . I hope it will be quite beneficial.[73]

. . .In your school (Farrukhabad), Sanskrit is getting very scant attention, whereas other languages, English, Urdu, Persian, etc. are cared more. It shows that the school does not satisfy the aim for which it was opened and thousands of rupees are going waste as far as propagation of Sanskrit is concerned. . . . Sanskrit is being neglected everywhere.

English is becoming people's mother tongue now and it is being taught quite effectively everywhere by the Government of which this is the mother tongue. We need not contribute for its development; nor can you do anything more worthwhile than the Government for it. Of course, Sanskrit our own language which is not supported by anyone today, needs your help. . . . You should allot teaching hours like this: out of 6 hours, give 3 hours for Sanskrit, 2 for English and 1 for Urdu and Persian.[74]

I am at Ajmer since 6 May 1881, in the Kothi of Seth Fateh Mal. I have been giving lectures daily for two hours in the night. A small Arya Samaj has been established here. May God effect its growth![75]

I am going to Masuda, a place 12-13 kms. from here on 23 June,

[71] *Ibid.*, p. 286.
[72] *Ibid.*, p. 288.
[73] *Ibid.*, p. 289.
[74] Dayanand to Nirbhe Ram, Ajmer, 23 May 1881, *Ibid.*, pp. 290-91.
[75] *Ibid.*, p. 291.

for the Rao Sahib of this place has invited me with great respect. I shall stay there for 15 days.[76]

I have seen the notice published in *The Theosophist*. What to do? I did great help to them, but they are paying me like this! Anyway, if the bad persons do not leave their badness, why sholud good people leave their goodness? . . . I am all right here. My lectures are arranged daily in the Rajmahal (of Masuda). Raja and his officials come and hear me with rapt attention. From here I wish to go to Bombay, for the Arya Samaj of that place has sent me much against my wishes, Rs. 150/- for railway fare.[77]

. . . I wish to submit a petition to the Governor-General bearing two crore signatures including those of the Rajas, Maharajas, and other dignitaries from different walks of life for banning the killing of cows, buffaloes etc. . . .[78]

. . . I shall deliver a lecture against Col. Olcott etc. on 28 March 1882 in the Pharamaji Kovasji Hall.[79]

A conference is taking place at this moment (March 1882) in Calcutta for deciding the medium of instruction in the schools. A memorial bearing signatures of thousands of men should be sent in favour of Sanskrit and Hindi. Also send this information to Meerut, Dehradun and other Samajas in the East.[80]

I hereby inform all kind-hearted Aryas that the orphanage at Ferozepur, established by Arya Samaj a couple of years ago, has been doing a great sacred work. The Orphanage needs help, however. Therefore, help it.[81]

. . . It has been admitted that the Theosophist Society and its

[76]*Ibid.*, p. 292.
[77]Dayanand to Chhedi Lal, Masuda, 19 July 1881, *Ibid.*, p. 294.
[78]Dayanand to Mulraj, 12 March 1882, *Ibid.*, p. 298.
[79]*Ibid.*, p. 317.
[80]*Ibid.*, p. 318.
[81]Appeal of Dayanand Saraswati, 29 March 1882, *Ibid.*, pp. 318-19

dictates are not worth considering. Therefore, all should remain away from it.[82]

I am very happy to learn that arrangements have been made for the prevention of cow slaughter in Jaipur. I very much wish that such a work is done through the interference of the Rajas.

I am also glad to know that you have planned that no skin would be exported from your *Raj*. The best plan would have been the following: A census of these animals should be taken. . . .This counting business should be done after every six months.[83]

I have heard that Babu Navinchandra Roy is at present (April 1882) in Lahore and has been striving for widow-remarriage.[84]

I am sorry to learn that many Churches have come up in Jaipur, and many missionaries openly abuse great men like Rama, Krishna, etc. and are converting people to Christianity.[85]

I have comfortably come from Bombay to Khandava and have been putting up in the garden of Bhaudada . . .[86]

From Khandava I shall move to Indore (5 July, 1882), from there to Ratlam by train the same evening. Then I shall go to Udaipur.[87]

I am at Udaipur for the last 4/5 days (14 August 1882) putting up in the Naulakha Bagh . . . . It surprises me that people wish to make progress, but when some impediment comes in the way, they get demoralized and nervous and sit quietly. It is a shocking thing that memorials to be sent for the use of Hindi as an official language to the Commission had been sent only by Panjab; no memorials have been sent from the Central Provinces, and Farrukhabad, Kanpur, Benaras etc. . . [88]

[82] *Ibid*, p. 323.
[83] Dayanand to Nand Kishore, Bombay, 8 April 1882, *Ibid.*, pp. 323-25.
[84] *Ibid.*, p. 327.
[85] *Ibid.*, p. 332.
[86] *Ibid.*, p. 338.
[87] *Ibid.*, p. 340.
[88] *Ibid.*, p. 335.

Aryakula Diwakara the Maharana of Udaipur came and met me in respectful terms (26 August 1882). He is a man of great qualities. . . . [89] Later on, I had one or two secret meetings with the Maharana and discussed cow protection, etc. (28 Sept. 1882).[90] The Maharana has started working according to my *updesha* (29 November 1882).[91] Many chiefs met me, but none became so intimate as the Maharana of Udaipur. . . . He gave 1200 rupees for the *Vedabhashya*, one shawl for me, 500 rupees for Orphanage at Ferozepur, 100 rupees for the girls doing work there, 100 rupees and ordinary shawl to Ramanand Brahmachari.[92]

The Will and Testament[93]

I, Swami Dayanand Saraswati, do give authority over my entire property, i.e. clothings, books, money, press & Co. to a society of twenty-three Arya gentlemen in accordance with the rules given below and constituting the same society as *Adhishthata* (Manager) for the purpose of applying the said property to works of public good, to execute this deed that it may be of use as occasion required.

This society is designated The *Propakarini Sabha* of which the undermentioned tewenty-three gentlemen are members. Out of them the President of this *Sabha* being

1. Shriman Maharajadhiraja Mahimahendra Yawadarya Kuladiwakara Maharanaji Shri 108 Shri Sajjan Singhji Verma, Dluja, Vira, G.C.S.I., Maharana of Udaipur, Raj Mewar.
2. Vice-President—Lala Mulraj, M.A., Extra Assistant Commissioner, Vice-President, Arya Samaj, Lahore, born at Ludhiana.
3. Secretary—Shriyut Kavi Shamal Das Ji, Udaipur, Raj Mewar.
4. Secretary—Lala Ramsharan Das, Rais, Vice-President, Arya Samaj, Meerut.

[89] *Ibid.*, p. 357.
[90] *Ibid.*, p. 362.
[91] *Ibid.*, p. 375.
[92] Dayanand to Samarathadan, Chhittor, 4 March 1883, *Ibid.*, pp. 390-91.
[93] Dayanand made his Will in 1880 while at Meerut and got it registered there. In the Will in question he had appointed a society called *Propakarini Sabha* as his successor and defined its constitution and its rules . . . . On his visit to Udaipur, however, he cancelled this Will and got registered this new Will on 27 Feb. 1883.

5. Assistant Secretary—Pandya Mohanlal Vishnu Lalji, residing at Udaipur, born at Mathura.

Members

1. Shriman Raja Dhiraj Shri Nahar Singhji Verma of Shahpura, Raj Mewar.
2. Shrimat Rao Takht Singhji Verma of Bedla, Raj Mewar.
3. Shrimat Rana Shri Fateh Singhji Verma of Delwara, Raj Mewar.
4. Shrimat Rawat Arjun Singhji Verma of Asind, Raj Mewar.
5. Shrimat Maharaj Shri Gaj Singhji Verma of Udaipur, Raj Mewar.
6. Shrimat Rao Shri Bahadur Singhji Verma of Masuda, Dist. Ajmer.
7. Rao Bahadur P. Sunderlal, Superintendent, Postal Workshop and Press, Aligarh.
8. Raja Jai Krishan Das, C.S.I., Deputy Collector, Bijnor, Moradabad.
9. Babu Durga Prasad, Rais and Treasurer, Arya Samaj Farrukhabad.
10. Lala Jagan Nath Prasad, Rais of Farrukhabad.
11. Seth Nirbhai Ram, President, Arya Samaj Farrukhabad.
12. Lala Kalicharan Ramcharan, Secretary, Arya Samaj Farrukhabad.
13. Babu Chhedilal, Commissariat Agent, Morar Cantonment, Kanpur.
14. Lala Sain Das, Secretary, Arya Samaj Lahore.
15. Babu Madhav Das, Secretary, Arya Samaj Danapur (Bihar).
16. Rao Bahadur P. Gopal Rao Hari Deshmukh, Member of Council of the Governor of Bombay and President, Arya Samaj Bombay. Poona.
17. Rao Bahadur Mahadev Govind Ranade, Judge, Poona.
18. Pandit Shyamji Krishan Verma, Professor of Sanskrit, Oxford University, England, Bombay.

Rules

1. The aforesaid *Sabha*, as is at present and in time of difficulty

does, according to the rules, take care of me and all my property and applies it to works of general good, so shall it continue to do after me, *viz.*, after my demise also, in like manner:

(a) In the dissemination of the *Vedas*, *Vedangas* and other like *shastras*, *i.e.*, by fostering the commentary, study, teaching, hearing and publication of these.

(b) For teaching and preaching of *Vedic Dharma*, by organising a body of teachers and lecturers to work in India and other countries, so that truth may be accepted and falsehood rejected.

(c) For the providing of means and institutions for the protection, maintenance and right training of the orphans and the destitutes of India.

2. This *Sabha*, as it is in my life-time making all arrangements, it shall after my death also, in like manner, depute one of its members every three or six months to examine and check the accounts of the *Vedic Yantralaya*. The said member shall after examining all the items of receipt and expenditure and the stock, affix his signatures thereto and shall inform by letter every member of the *Sabha* of his having done so. In case he notes any defects or improvements in the management, he shall send information of the same to every member with any suggestion that he may have to make. On getting the information it would be proper for every member, to submit his own opinion in writing to the President of the *Sabha*. The President shall make the necessary arrangements, in accordance with the opinions of all the members. No member should in this matter give way to indolence or act improperly.

3. It is proper for this *Sabha*, and, absolutely essential, that as this is a work of the highest merit and universal benefaction, it shall be performed with zeal, energy, gravity, broadmindedness.

4. This *Sabha* of the said twenty-three Arya gentlemen should, after my demise, be deemed to be my representative in every respect and shall have the same right and control over all my property as I myself have. In case anyone of the said members, influenced by selfish motives and contrary to these rules, or any other persons asserts any claim of his own, the same shall be considered to be altogether false.

5. Just as this *Sabha* has at present according to its capacity,

the right to take care of my person, all my property and to improve the latter, in like manner shall it have the right to look to the proper disposal of my body when dead. In other words, when my life is extinct, the *Sabha* shall not permit my body to be buried or thrown into the water or left exposed in the *jungle*. The *Sabha* shall make a pile entirely of sandal wood, but if this be not possible, it shall then take two maunds of sandal wood, four maunds of *ghee*, five seers of camphor, two *seers* and a half of *agar tagar* (aloe wood), and ten maunds of fuel, and having made a *Vedic* (pile) in accordance with the directions of the *Vedas* as described in the *Sanskarvidhi*, shall reduce my body to ashes chanting the hymns as given therein. No ceremony apart from this shall be performed in any way opposed to *Vedic* rites. If the members of the *Sabha* be not present at the time, any time, any one who is present may perform the ceremony as above described and recover the costs from the *Sabha* and the *Sabha* shall pay the same.

6. This *Sabha* can during my life-time and after my death expel any member, if it considers such action proper and can appoint any other fit person who is a Samajist and an Arya in his place, provided that no member of the *Sabha* shall be removed from the *Sabha* unless and until impropriety of conduct is exhibited in his actions.

7. In my place, any action that may be taken by the *Sabha* in the following matters, *viz.*, the construction of this Will or the observance of its objects and rules, or the removal of any member and the appointment of another in his place, or the adoption of any measures for the removal of any trouble or difficulty of mine shall be with unanimous approval of all the members. In the event of there being difference of opinion amongst the members, the decision shall be in accordance with the opinion of the majority, the President of the *Sabha* always having two votes.

8. At no time shall it be within the power of the *Sabha* to dismiss more than three of the members after having judged of their misbehaviour without first nominating substitutes for those three.

9. Should any of the members of the *Sabha* die or, having renounced the above rules and the *Vedic Dharma*, should act in opposition, it would be proper for the President of the *Sabha* to remove the said member with the opinion of all the members, and to appoint in his place, another Arya person who is fit and is an

adherent of the *Vedic Dharma*. Until then, save the ordinary business (of the *Sabha*), no new business shall be taken in hand.

10. This *Sabha* has full power to take all steps and devise original plans, but in case the *Sabha* has not full confidence in its own deliberations and counsels, it may call for the opinions of the Arya Samajis by letters, fixing a date for the purpose and act in accordance with the opinion of the majority.

11. The President of the *Sabha* shall annually or half annually, give information by printed letter to all the members, of the changes in the management of the Press, the approval or disapproval of the work done, the dismissal or appointment of any of the members, the examination and checking of receipts, disbursements and stock and other matters of weal and woe.

12. No disputes connected with this Will shall be taken to the law courts. This *Sabha* should decide them itself according to justice. In case, however, it is beyond its power to do so, it may get the matter settled by resort to the law courts.

13. If, in my life-time, I decide to give pension to any deserving Arya and get a deed executed and registered to this effect, the *Sabha* shall accept it and give effect to it.

14. If some special profit results, the reform or important considerations of philanthrophy or public welfare demand, I and after me *Sabha* shall be fully and at all times competent to add or to take out from the above-mentioned rules.

Sd/Dayanand.

I moved to Chittor from Udaipur on *Phalgun badi* 7, VS 1939 From here I shall go to Shahpura after a week. . .[94] I remain awfully busy and hardly get any moment for relaxation. . . .[95]

The Raja of Shahpura . . . is a very wise person; takes keen interest in politics and looks after his subjects very well. He also looks after me nicely. . . .[96] I shall stay here for a month or so.[97]

[94] *Ibid.*, p. 393.
[95] *Ibid.*, p. 394.
[96] Dayanand to Samarathadan, Shahpura, 17 March 1883, *Ibid.*, p. 395.
[97] *Ibid.*, p. 398.

Nothing gives me more pleasure than the progress of my country and the *satyadharma*. . .[98]

In case you people (nobles of Jodhpur) wish me to visit Jodhpur, then send after 5 days (i.e. after the receipt of this letter) at Pali two *raths*, one cart, two camels, one elephant, one vehicle to carry books, etc. I have 10/12 persons who will travel with me.[99]

I left Shahpura on 16 May, 1883. I reached Jodhpur on 31 May, 1883. Maharaja Pratap Singh and Rao Raja Tej Singh met me with great respect. I am staying in the garden of Faizullah-khan.[100]

I am really very sorry that the Maharaja of Jodhpur remains busy in sensual pleasures and you (Sir Pratap Singh) and Baba Sahib (Sir Tej Singh) do not keep good health. Who would look to the welfare of the more than 16,00,000 people living in this *Raj*? . . . Behave as I say and then you will be able to reform not only Marwar but the whole of India. . . .[101]

On 26 June 1883, the Maharaja of Jodhpur came to meet with me. He discussed many things for about two hours. He was very pleased to hear my *updesha*. Maharaja Pratap Singh and Rao Tej Singh come daily. The arrangement here is not according to my taste, but anyway it is tolerable . . .[102]

Maharaja of Jodhpur . . . you are a very wise man. . . but I am surprised how you indulge in drinking, keep the company of the prostitutes, fly kites and go out for horse races, etc. You do not give enough time—6 hours at least—to your work, and do not love your queens . . . The sycophants and flatterers always want you to behave like this only, so that all their vested interests are

[98] *Ibid.*, p. 421.
[99] Dayanand to Rao Tej Singh, Shahpura, 10 May 1883, *Ibid.*, pp. 414-15.
[100] *Ibid.*, p. 425.
[101] Dayanand to Maharaja Pratap Singh, Jodhpur, 23 June 1883, *Ibid.*, pp. 430-31.
[102] Dayanand to the Raja of Shahpura, Jodhpur, 30 June 1883, *Ibid.*, p. 436.

served. . . .[103] Your brother Maharaja Pratap Singh is a jewel. Do not keep him away from the administration. . .[104]

It does not behove a Maharaja like you to love and keep company of a prostitute, in preference to your own queens. . . . If you people do not (mis) behave like this, then your position can never be compromised and you will not look down before the Englishmen . . .[105]

I am sure you will be pleased to hear these sharp, insulting, but useful remarks . . .[106]

I am going to leave this place (Jodhpur) very soon.[107]

[103]Dayanand to the Maharaja of Jodhpur, Jodhpur, 28 July, 1883, *Ibid*., pp. 443-45.

[104]Dayanand to the Maharaja of Jodhpur, Jodhpur, 8 Sept. 1883, *Ibid*., pp. 463-65.,

[105]*Ibid*.,

[106]*Ibid*.,

[107]*Ibid*., p. 470.

CHAPTER IV

My Beliefs and Disbeliefs

The 'eternal religion' is the only true, universal doctrine acquiesced in by mankind in all times. If the folly of ignorance, or the snare of priestcraft misleads some persons to contrary beliefs, the wise people do not comply with them. In fact, that faith *(dharma)* alone is really worthy of credence which is accepted by the *apata*, i.e., the persons who are true in word, deed and thought, and who promote public good, and are impartial and learned. Similarly, what is discarded by such men (i.e., the *apata*) is unworthy of belief and is not authoritative. It is not at all my purpose to found a new system or religion. My sole object is to believe in what is true, and help others to believe in it, and to reject what is untrue and help others to do the same. If I had been partial, I would have championed any one of the religions prevailing in India, but neither I accept the demerits of different faiths whether Indian or alien, nor reject what is good in them.

He alone is entitled to be called a human being who, keeping his mind cool, feels for the happiness and unhappiness, profit and loss, of others, in the same way as he does for his own self, who does not fear the unjust, however powerful he may be, but fears to virtuous though weak. And not only this: he should always exert himself to his utmost to protect and promote the cause of the virtuous people even if they are extremely poor and

weak and to discourage, suppress and destroy those who are wicked and unrighteous, even though they be the mightiest sovereigns of the whole world. In other words, a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen the power of the just, even at the cost of great suffering. He should perform this duty which devolves on him as a man, and which he should never shirk, even if he has to sacrifice his life.

I subjoin here some relevant verses which Bhartrihari and others have written in this regard:

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु,
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा,
न्याय्यात् पथः प्रविचलन्ति पदं न धीराः ।।
भर्तृहरि[1] ।:

"The worldly wise may praise them or censure them; fortune may smile on them or frown on them; death may overtake them today or after ages, but wise men do not sverve from the path of justice."

न जातु कामान्न भयान्न लोभाद्,
धर्मं त्यजेज्जीवित स्यापि हेतोः ।
धर्मो नित्यः सुखदुःखे त्व नित्ये,
जीवो नित्यो हेतुरस्यत्वनित्यः ।।
।। महाभारत[2] ।।

"Let no man ever renounce *dharma* (righteousness) either through lust or through fear or through greed or even for the sake of his life. *Dharma* is eternal while pleasure and pain are transitory. The soul is eternal, while the body is perishable.

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ।।
।। मनु[3] ।।

[1] *Nitishataka*, 48.
[2] *Udyogaparva*, 40, 11-12.
[3] *Manu*, 8, 17.

"*Dharma* is the friend that follows one even after death. All else perishes with the body."

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ।।
।। उपनिषद्[4] ।।

"Truth alone conquers; untruth never. It is the path of rectitude alone that men of learning and piety have followed; and it is by treading this path that the great sages of righteous desire have reached the highest citadel of truth."

नहि सत्यात्परो धर्मो नानृतात्पातकं परम् ।
नहि सत्यात्परं ज्ञानं तस्मात् सत्यं समाचरेत् ।।
।। उपनिषद्[5] ।।

"Verily there is no virtue higher than truth; no sin greater than falsehood. Verily, there is no knowledge higher than truth; let a man, therefore, follow truth."

Every one should hold convictions in accordance with the teachings of the above verses.

I now proceed to describe briefly various things as I believe them to be. Their detailed expositions have been given in my book (*Satyaratha Prakash*).

.**1** There are many names of God, such as Brahma (the most High), Paramatma (the Supreme Spirit), etc., and He possesses the attributes of existence, consciousness, bliss, etc. His attributes, work and characteristics are pure. He is omniscient, formless, all-pervading, unborn, infinite, almighty, merciful and just. He is the maker of the whole universe and is its sustainer and dissolver. He awards with absolute justice to all souls the fruits of their deeds as they deserve, and is possessed of the like attributes. Him alone I believe to be the great God.[6]

2. I hold that the four *Vedas* (the divine revealed knowledge and religious truth comprising the *Samhita* or *Mantras*) as infallible

[4]*Mundakopanishad*, 3, 1, 6.
[5]Not traceable.
[6]For details see *Satyaratha*, Chapter I.

and as authority by their very nature. In other words, they are self-authoritative and do not stand in need of any other book to uphold their authority; just as the sun or a lamp by its light is self-luminous and illuminates the earth and other objects, even so are the *Vedas*. I hold the four *Brahmanas* of the four *Vedas*, the six *Angas*, and *Upangas*, the four *Up Vedas*, and the eleven hundred and twentyseven *Shakhas* of the *Vedas* as books composed by Brahma and other *rishis*, as commentaries on the *Vedas* and having authority of a dependent character. In other words, they are authoritative in so far as they are in accord with the *Vedas*; whatever passages in these works are opposed to the *Vedas*, I hold them as unauthoritative.[7]

3. I accept as *dharma*[8] whatever is in full conformity with impartial justice, truthfulness and the like (virtues); that which is not opposed to the teachings of God as embodied in the *Vedas*. Whatever is not free from partiality and is unjust, partaking of untruth and the like (vices), and as opposed to the teachings of God as embodied in the *Vedas*—that I hold as *adharma*.

4. I hold the soul as that eternal entity which possesses the attributes of desire and hatred, repulsion, feelings of pleasure and pain, and as possessing limited knowledge and such other things.[9]

5. God and the souls are distinct entities, being different in nature and characteristics: they are, however, inseparable being related as the pervader and the pervaded, had having certain attributes in common. Just as a material object has never been and shall never be, separable from the space in which it exists; nor has it ever been or shall ever be one and the same or identical with it; even so, I hold that God and the souls are related as the pervader and the pervaded, worshipped and worshipper, father and son, and having other similar relations.[10]

6. There are three things beginningless: namely, God, Souls and *Parkriti* or the material cause of the universe. These are also ever-

[7]See *Rigvedadi Bhashyabhumika* (Benares : 1878).

[8]There are ten characteristics of *Dharma*, *Dhriti*, *Kshama*, *Dama*, *Asteya*, *Shaucha*, *Indriyanigraha*, *Dhi*, *Vidya*, *Satya* and *Akrodha*.

[9]See *Aryoddesharatnamala*, no. 77.

[10]*Satyaratha*, Chapter VIII; *Arya*, no. 52.

existing. As they are eternal, there attributes, works and nature are also eternal.[11]

7. Substances, attributes and works come into existence by combination, and cease to exist after dissolution. But the power by which they first integrated is eternally inherent in them, and it will lead to similar unions and disunions in future. I hold these three to be eternal by succession.[12]

8. Creation is that which results from the combination of different substances in various forms in an intelligent manner and according to design.[13]

9 The object of creation is the exercise or fulfilment of the cretive energy, activity, and nature of the deity. When a person asked another, "What is the use of the eyes", the other person replied "to see with", similarly, the fulfilment of God's creative energy is in creating the universe, and in making the souls reap the fruits of their deeds properly.[14]

10. The world is a creation, and its creator is the aforesaid God. From the display of design in the universe and the fact that dead inert matter is incapable of moulding itself into seeds and other various requisite forms, it follows that the world must have a creator.[15]

11. Bondage (of the soul) has a cause. This is ignorance. All sinful acts such as worship of objects other than God result in suffering, which has to be borne though no one desires it. Hence it is called *bondage*.[16]

12. *Moksha* or salvation is the emancipation of the soul from all woes and sufferings, and to live bondfree, a life of liberty and free movement in the all-pervading God and His creation, and resumption of the earthly life after the expiration of a fixed period of enjoying salvation.[17]

13. The means to attain salvation are, contemplations of God, i.e., practice of *yoga*, performance of virtuous deeds, acquistion

[11] *Satyaratha*, Chapter VIII.
[12] *Ibid.*
[13] *Ibid.*
[14] *Ibid.*
[15] *Ibid.*
[16] *Ibid.*, Chapter IX.
[17] *Ibid.*

of knowledge, practising *brahmacharya*, associating with wise and pious men, true knowledge, purity of thought, a life of (benevolent) activity and the like.[18]

14. *Artha* or true wealth is that which is righteously acquired; while that which is acquired or achieved by vicious means is called *anartha*.

15. *Kama* or enjoyment of legitimate desires is that which is achieved by righteousness or *dharma* and honestly acquired wealth or *artha*.

16. I hold that the *varna* (caste or class or order of an individual) is determined by his merits (qualifications) and action.[19]

17. He alone deserves the title of a *raja* or king, who is illumined with excellent qualities, works and disposition, who follows the dictates of impartial justice, who treats his subjects like a father; considering them as his own children, always strives for promoting their advancement and happiness.[20]

18. *Praja* or subjects are those who, by cultivating excellent qualities, works and disposition, and by following the dictates of impartial justice, and being ever engaged in furthering public good, are loyal to the sovereign whom like children they regard as a parent.[21]

19. He, who after careful thinking, is ever ready to accept truth and reject falsehood; who puts down the unjust and promotes just things, and strives for the happiness of others as he does for his own self, to him I call the just.[22]

20. I hold that *devas* are those men who are wise and learned; *asuras* are those who are ignorant; *rakhshasas* are those who are sinful; *pishachas* are those who are wicked in their acts.[23]

21. *Devapuja* consists in showing honour to the wise and the learned, to one's father, mother and preceptor, to preachers of truth, to a just ruler, to righteous persons, to women who are devoted to their husbands, to men who are devoted to their wives. The opposite of this is called *Adevapuja*. I hold that worship is

[18]*Ibid.*
[19]*Arya*, nos. 43-46; *Rigvedadi*, pp. 270-71.
[20]*Satyaratha.*, Chapter VI.
[21]*Ibid.*
[22]*Ibid.*
[23]*Ibid.*, Chapter X.

due to these living persons and not to the inert images of stone etc.[24]

22. *Shiksha* or education is that which promotes knowledge, culture, righteousness, self-control and such other virtues, and eradicates evils like ignorance.[25]

23. I hold that the *Puranas* are the *Brahmans* such as *Aittiriya* and others written by Brahma and others. They are also called *Itihasa*, *Kalpa*, *Gatha* and *Narashansi*, but not the *Bhagatva* and other books of that sort.[26]

24. *Tirtha* is that by means of which the ocean of misery is crossed: In other words, I hold that *tirthas* are good works, such as speaking the truth, acquisition of knowledge, society of the wise and the good, practice of the *yamas* and (other stages) of *yoga*, life of activity, spreading knowledge and similar other good works. *No places or water of rivers are tirthas.*[27]

25. Activity is superior to destiny since the former is the maker of the latter, and also because if the activity is well directed, all is well, but if it is wrongly directed, all goes wrong.

26. I hold that it is commendable for a man to treat all others in the same way as he does his own self; sympathise with them in their happiness and sorrows, their losses and gains. It is reprehensible to behave otherwise.

27. *Sanskara* (ritual) is that which contributes to the physical, mental, and spiritual improvement of man. From conception to cremation there are sixteen *sanskaras*. I hold their performance as obligatory. Nothing should be done for the dead, after their remains have been cremated.[28]

28. *Yajna* consists in showing due respect to the wise and the learned; in the proper application of the principles of physical and mechanical sciences and chemistry; in the dissemination of knowledge and culture and the performance of *agnihotra* which, by contributing to the purification of air, rain, water and medicinal

[24] *Ibid.*
[25] *Ibid.*, Chapter III.
[26] *Ibid.*, Chapter XI-XII.
[27] *Ibid.*
[28] See his work *Sansakaravidhi* (Bombay: 1877) for details pertaining to sixteen *sanskaras*.

plants, promotes the well-being of all sentient creatures. I hold its performance as highly commendable.[29]

29. The word *Arya* means virtuous man, and *Dasyu* as wicked man. I hold the same opinion.

30. This country is called Aryavarta[30] because it has been the abode of the *Aryas* from the dawn of creation. It is, however, bounded on the north by the Himalayas, on the south by the Vindhyachala mountains,[31] on the west by the river Attock and on the east by the river Brahmaputra. The people who have been living in it from time immemorial are called *Aryas*.

31. One is called *Acharya*, who teaches his pupils the science of the *Vedas* with their *Angas* and *Upangas* and helps them to adopt right conduct and relinquishment of wrong conduct.[32]

32. One is termed as *shishya* (pupil) who is fit for acquiring true culture and knowledge, possesses a virtuous character, is eager to learn, and is devoted to his preceptor.[33]

33. By the term *guru* is meant father, mother and any one who imparts truth and makes one reject falsehood- [34]

34. He is a *Purohita*, who wishes well to his *Yajman*, by preaching truth to him.[35]

35. An *upadhayaya* (professor) is one who can teach any portion of the *Vedas* or the *Angas*.[36]

36. *Shishtachar* consists in leading a virtuous life in acquiring knowledge while observing *brahmacharya*, in testing truth by reasoning, such as direct cognition and other ways, and then accepting truth and rejecting error. He who practises *shishtachar* is called a "*shishta*" (gentleman).

37. I believe in the eight kinds of evidence[37] (as described in the *Shastras*) such as direct cognition, etc.

38. I call him alone an *Apta* who always speaks the truth, is virtuous and strives for the good of all.

[29]See his *Sandhyaupasanadi Panchayajna-mahavidhi* (Bombay: 1931 VS.)

[30]Also see *Satyaratha*, Chapter VIII.

[31]*Satyaratha.*, This seems to be a mistake. It should have been the Indian Ocean.

[32]*Satyaratha*. Chapter III.

[33-36]*Ibid*.

[37]Namely, intuition, inference, comparison, verbal knowledge, tradition, presumption, probability and negation as given in *Nyay-sutra*, Chapters 1-2, *vide Ibid.*, Chapter III.

39. There are five kinds of tests of knowledge. The first is the attributes, works and nature of God, and the teachings of the *Veda*. The second is eight kinds of evidence such as direct cognition, etc. The third is "Laws of Nature". The fourth is conduct and practice of *aptas*; the fifth is purity and conviction of one's own conscience. Every man should sift truth from error with the help of these five tests, and accept truth and reject error.[38]

40. I call that *paropkara* (philanthrophy) which helps in freeing all men from their vices and sufferings, and promotes the practice of virtue and happiness.

41. The soul is a free agent in his works; but is dependent inasmuch as he has to enjoy and suffer the fruit of his works awarded by the justice of God. Likewise, God is independent in doing His good works.[39]

42. *Swarga* (heaven) is the enjoyment of special happiness and the possession of the means thereof.[40]

43. *Narka* (hell) is undergoing great suffering and the means thereof.

44. *Janma* (birth) is the soul's assumption of the body which I hold to be three-fold, viz., past, present and future.[41]

45. Birth is the name given to the union of the soul with the body, and Death is only their separation.[42]

46. Marriage is the acceptance of the hand, through mutual consent, (of a person of the opposite sex) in a public manner and in accordance with laws or rules.[43]

46. *Niyoga* is the temporary union of a person with another of the opposite sex, of the same or higher class, as a measure in exceptional or distressing conditions, for the raising of issue in widowhood, or when he or she is suffering from some permanent disease, like impotence or sterility.[44]

48. *Stuti* (adoration) is reciting divine attributes or hearing them recited, and meditating on them. It results in love for God and similar pious feelings.[45]

49. *Prarthana* (Prayer) is requesting God to grant knowledge

[38]*Ibid.*

[39-42]These have been clearly discussed above.

[43]*Satyaratha.*, Chapter IV.

[44]*Ibid.*

[45]See *Sandhyaupasnadi Panchayajnavidhi* (Bombay: 1931).

(and similar other boons) which can come only from communion with Him and what is beyond one's own power and capacity after one has exerted his utmost. Its result is humility and similar things.[46]

50. *Upasana* (communion) consists in purifying our attributes, works and nature to become similar to those of God, and in feeling that God, pervades us also, and that we are the pervaded. Also in realising through the practice of *yoga* that we are near to God and he is near to us. This results in the advancement of our knowledge.[47]

51. *Saguna* and *nirguna stuti* consists in praising God as possesed of the attributes which are inherent in Him, and also as devoid of the attributes which are foreign to His nature.

Saguna and nirguna prarthana (Prayer) consists in praying for God's help for the attainment of virtuous qualities and elimination of vicious qualities.

Saguna and *nirguna upasana* consists in resigning one-self to God and His will, realising Him as possessed of all good attributes, and as devoid of all evils.

I have thus briefly explained my beliefs here : their detailed exposition is to be found in *Satyaratha Prakash* a in their proper places, and is also given in other works such as *Rigvedadi Bhashya Bhumika* (An Introduction to the Exposition of the *Vedas*).

In short, I accept universal maxims: for example, speaking of truth is commended by all, and speaking of falsehood is condemned by all. I accept all such principles. I do not approve of the wrangling of the various religions, against one another for they have, by propagating their creeds, misled the people and turned them into one another's enemy. My purpose and aim is to help in putting an end to this mutual wrangling, to preach universal truth, to bring all men under one religion so that they may, by ceasing to hate each other and firmly loving each other, live in peace and work for their common welfare.

May this view through the grace and help of the Almighty God, and with the support of all virtuous and pious men, soon spread in the whole world so that all may easily acquire righteousness, wealth, gratification of legitimate desires and attain salvation, and

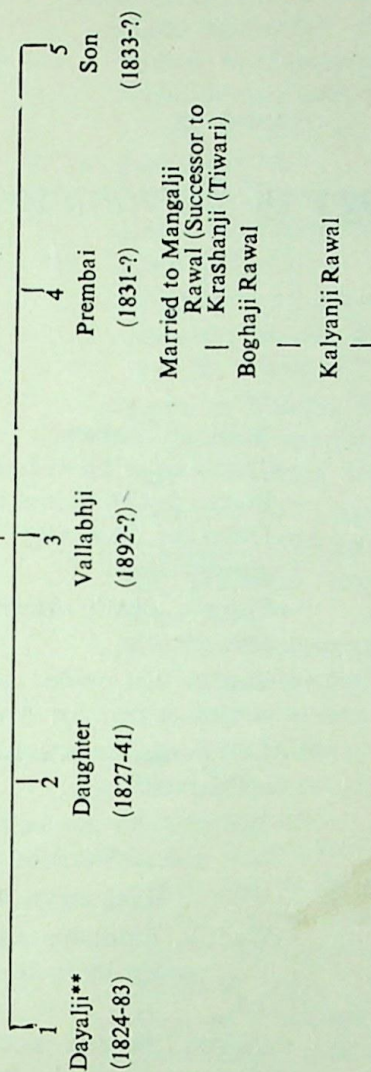
[46–47] See *Sandhyaupasnadi Panchayajnavidhi* (Bombay, 1931)

threby elevate themselves and live in happiness. This alone is my chief aim.

ओ३म्शन्नो मित्रः शं वरूणः शन्नो भवत्वर्य्यमा ।
शन्न इन्द्रो बृहस्पतिः शन्नो विष्णुरूरूक्रमः ।।
नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामे प्रत्यक्षं ब्रह्मावादिषम् ऋतमवादिषं सत्यमवादिषम् ।
तन्मामावीत् तद्वक्तारमावीद् आवीन्माम् आवीद्वक्तारम् ।।
ओ३म् शान्तिः शान्तिः शान्तिः ।।

May God, the Lord of Justice, the mightiest of all, the Lord of the Universe, the Omnipresent, be the giver of happiness to us. Salutations to Brahma, the supreme Lord of infinite power, the great God, whose true knowledge I have preached. I have spoken the truth. You have, therefore, given protection to me, the truth Speaker. May you, Lord, save us from three kinds of sufferings.[48]

[48]The three kinds of sufferings are: (1) *Adhyatmika*, those arising from ignorance, jealousy, hatred, folly, favour, etc.,(2) *Adhidavika*, those arising from excessive rain, cold, heat, earthquake, etc., and (3) *Adhibhautika*, those arising from an enemy, predatory brutes, thieves, etc.

APPENDIX 1
FAMILY TREE OF DAYANAND

* Swami Swatantranand gives a different name—Yashodabai.

** Dayanand.

APPENDIX II

Chronology of Dayanand's Life

1824	—Born at Tankara.
1829	—Teaching at home began.
1832	—Invested with sacred thread.
1837	—Observed *Shivaratri* fast; lost faith in idol-worship.
1841	—Sister's death; moved to unimaginable extent.
1842	—Death of uncle; resolved to seek means to conquer death.
1846	—Left home; wandered about in search of learned *yogis*.
	—Initiated into *brahmacharya* at Sayala and named Shuddha Chaitanya.
July-Oct.	—Visit to Kotgangar, near Ahmedabad.
Oct.-Nov	—Went to Siddhapura to attend *Kartika* fair; caught by father, but again escaped.
Dec.1846-1847	—Visited Baroda and heard *Vedanta* discourses from Brahmanand and others; gained certainly that "I was a Brahma"; also had scientific and

metaphysical discussion with Sachidanand Paramahansa.

1847 —Went to Chanod Kalyani (on the bank of the Narmada); met Chidasharma; studied *Vedantasara*; *Arya Harimide Totka*, *Vedantapriksha* and other philosophical treatises from Purnanand Paramahansa.

—Ordained into *sanyasa* by Swami Purnanand Saraswati; named Dayanand Saraswati.

1847-48 —Went to Vyasaashrama; learned theory and practical modes of scientific *yoga* from Swami Yoganand.

1848-49 —Stayed at Sinoor; learnt a good deal of Sanskrit grammar under the guidance of Krishna Shastri.

1849-50 —Returned to Chanod Kalyani; met Jwalanand Puri and Shivanand Giri and practised *yoga* with them for some time.

1850-52 —Went to Dudheshwar (near Ahmedabad) where the two above-mentioned *yogis* had also settled after their coming from Chanod; acquired from them the practical training in the science of *yoga*.

1852-54 —Visited Mount Abu in search of great *yogis*; met on the peak of Bhawanigir "those whom I so eagerly sought"; learnt from them various systems and modes of *yoga*.

1854 —Visit to Hardwar on the occasion of *Kumbha* fair; practised *yoga* at Chandee across the Ganga during the fair days.

—Went to Rishikesh after the fair; studied and practised *yoga* in the company of good *yogis* and *sanyasis*.

—Went to Tehri (Garhwal) along with a *brahmachari* and two mountain ascetics; studied *Tantra* books.

—Went to Shrinagar (Garhwal) and stayed at Kedarghat temple for two months; befriended *Sadhu* Ganga Giri and discussed *yoga* and other sacred subjects· criticised the local *panditas* for having faith in 'nasty *Tantras*'.

—Visited Rudraprayaga and other places; went to the shrine of Agastamuni.

Oct. 1854 to Feb. 1855 —Went to Shivpuri, and spent cold season there with three followers.

1855 Feb. to Dec. —Visited Gupta Kashi (short stay); went to Triyugi Narayana shrine, Gauri Kund Tank and the Cave of Bhima (Bhima-gupha).

—Came to Kedarnath, discussed different subjects with *panditas* and *sanyasis*.

—Went to Okhi-Math via Gupta Kashi; declined to become the disciple of the wealthy *Mahant*.

—Went to Joshimath and enjoyed for a while the company of some Maharashtrian *shastris*, *sanyasis* and other *yogis*; learnt more of *yogavidya*.

—Visit to Badrinarayan; met the chief priest, Rawalji.

—Toured the mountain country along the banks of the Alkhananda; reached the place of its rise, where hunger, thirst and freezing cold made him "more dead than alive"; passing through Vasudhara, a sacred bathing place and Mana village; reached Badrinarayan, stayed for a day and started downward journey.

—Visited Rampur; stayed with the

	celebrated *Sanyasi* Ramgiri.
	—Visited Kashipur.
Dec. 1855 to Feb. 1856	—Went to Dronasagar (Nainital) and stayed there for the whole winter.
	—Visited several places on the banks of the Ganga near Garhmukteshwar for some time; tested here theories of nervous system as given in *Shivasandhya*, *Hathapradipika*, *Yogabijaka* and *Kesarnisangita*, by examining a corpse; finding the theories wrong, came to the conclusion that with the exception of the *Vedas*, *Upanishads*, *Patanjali* and *Sankhya* all other works upon science and *yoga* were false.
	—Visited Farrukhabad.
5 April 1856	—Passing via Shringirampur reached Kanpur.
	—Visited several places between Kanpur and Allahabad.
August 1856	—Visited Mirzapur and stayed at the shrine of Vindhiachal Asulji.
September	—Came to Benaras and took up residence for 12 days in the cave at the confluence of the Varuna and the Ganga with Bhavanand Saraswati; met Kaka Ram, Raja Ram and other *shastris*.
	—Wandered on the banks of the river Ganga.
September & October	—Stayed for ten days at Chunar in the shrine of Durga Kund; Left eating rice altogether, lived on milk alone; practised *yoga* night and day.
April 1857, to 1859	—Toured the Narmada valley, meeting learned *sanyasis*, practising *yoga*.
1860	—Visited Hathras and Mursan.
1860, 14 November to 1863	—Came to Mathura to study the *Vedas*, grammar, etc. at the *ashrama* of Swami Virjanand Saraswati; stayed here for

	about 3 years until 1863.
1863 May	—Finished education and took a solemn vow to devote his life to spreading the *Vedic* faith and removing the superstitions prevailing in India; left Mathura.
May 1863 to October 1864	—Lived at Agra, making preparations for the future life; practised *yoga*, studied *Vedas* etc.
1865 January to June	—Went to Gwalior; denounced *Bhagwata* there.
	—Visited Karauli; stayed at the garden of Gopal Singh; met the Maharaja several times.
November	—Visited Gangapur.
Nov. 1865 to March 1866	—Visited Jaipur, discussed grammar problems with the *panditas* of the Sanskrit College and defeated them; preached Shaivasm.
March	—Visited Bagru, Dudu and finally Kishangarh; stayed for 5/6 days; denounced the Bhagwata and the Vaishnavism.
	—Visited Ajmer; 4 days' stay.
March 23 to May 30	—Went to Pushkar; denounced idol worship and the Vaishnava faith; criticized the followers of Ramanuja.
May 30-June	—Visited Ajmer; disputation with Revs. Grey, Robinson, and Maulvi Murad Ali (this was the first public disputation of the *Swami* with the Christians and Muslims); met Col. Brook, Agent, English Government for cow protection.
October	—Visit to Jaipur.
November	—Came to Agra; wrote a pamphlet condemning the *Bhagwata purana*.
	—Visited Mathura; presented two gold *Mohars* to Swami Virjanand; had

	discussions with him (Virjanand) on several problems (the last meeting with the *Guru*).
December 1866 to April 1867	—Going via Meerut reached Hardwar to attend the Kumbha fair; hoisted *Pakhanda Khandan Pataka* on the hut; had 15/16 *sanyasi* disciples with him; had discussions with famous Visudhanand; Swami Mahanand converted to his faith.
April-May	—Gave up everything in the possession to become a true *sanyasi.*
	—Toured U.P., preaching his new ideology (i.e., condemning *Puranas*, idol-worship, false gods, *Tantra-mantra*, liquor, *Bhang*, adultery, stealing, cheating, etc.).
	—Visited Kankhal, Landaura, Shuktal, Miranpur, Muhammadpur, Garh Mukteshwar, Chasi, Karanghat, Ramghat.
May-November	—Visited Soron, Patiali, Kampil, Kayamganj, Farrukhabad, Anupshahar and Karanavas; had discussion with Ambadatt Parvati, a Sanskrit scholar from Anupshahar—*Pandita* defeated; many people became Swami's followers; visited Ahar, Chasi, Ramghat and Belun.
November 1867 to February 1868	—Visited Karnavas again and had *shastraratha* with Hiravallabh, a great scholar; defeated Hiravallabh became Dayananda's follower; Thakurani Hansa also became disciple.
	—Gave *Gayatrimantra*. to a woman—first time people saw a woman reciting the *Gayatri*.
	—Thakur Karan Singh, a Vaishnava, quarrelled; the Swami broke his sword into two pieces.

1868 February-September	—Toured the countryside along the course of the Ganga. —Visited places like Ramghat, Kachhila ghat, Gadiaghat, Ambagarh, Soron; practised *yoga*.
14 September	—Swami Virjanand died. Dayanand exclaimed: "Alas, the sun of *vyakarna* has set".
October	—Visited Saraval, Shahbazpur, Qadar ganj, Nadauli.
November-December	—Came back to Nadauli; Gosain Rampuri became a follower. —Visited Qayamganj; had discussions with missionaries and *panditas* over various issues—all defeated. —Visited Kampil and Shukrulapur (Farrukhabad); had discussions with Gopal and Haldhar at the latter place.
1868 December-June	—Stay at Farrukhabad.
	—Visited Jalalabad, Kanauj, Sitapur and Nadarpur.
July	—Reached Kanauj; Pt. Harishankar became his follower. —Went to Bithur and Madarpur. —Visit to Kanpur; had *shastrartha* on 31 July with Pt. Haldhar Ojha on idol worship; Haldhar defeated; many persons became followers; attacked by a mob who were beaten back.
August-October	—Visited several places, like Shivrajpur, Allahabad, Ram Nagar.
October 2 to December	—Visit to Benaras; challenge thrown to the orthodox *panditas* to defend idol-worship. —*Shastrartha* held with 21 *panditas* on 16 November 1869 at Amadbagh in the presence of 50 thousand men on the theme of idol worship; the *shastrartha*

	ended in a pandemonium created by the defeated *panditas*.
5 December 1869 to February 1870	—Stay at Mirzapur.
February	—Arrived at Allahabad on the occasion of Kumbha fair; met Debendranath Tagore; invited by Tagore to Calcutta; attacked by some Muslims.
February-December	—Visit to Mirzapur; disputation with Govind Bhatt.
	—Started a seminary for the *Vedic* studies under Yugal Kishore (June 1870)
	—Toured the Ganga valley; stayed for sometime at Benaras; wrote a book denouncing non-duality of Shankara's *Advaita*.
	—Visited Soron, Kasganj where a *Vedic* Seminary was opened.
	—Visited Balram, Chakeri, Harnot, Ramghat, reached Anupshahar; condemned idol-worship, propagated cow protection; advocated formation of *panchayats*.
December 1871-March 1872	—Stayed at Soron
March-April	—Visited Kasganj.
May 1872-February 1873	—Visited Ramghat, Karanwas, Anupshahar, and Farrukhabad; toured the Ganga Valley.
February-April	—Visited Benaras; challenge thrown to the *panditas* for *shastrartha*; but none came forward.
April-August	—Visited Mughal Serai; had a discussion with a missionary named Dey; stayed for 10 days.
	—Visited Dumraon and stayed with the Maharaja of that place; discussions with the *panditas*; gave two public lectures on the *Vedic Dharma*.

September 6-9 to October 2	—Visited Patna; threw challenge to the *panditas* for *shastrartha*, but none came forward.
October 3-18	—Visited Mongheyr.
October 15 to December	—Visited Bhagalpur; gave a public lecture on the *Vedic Dharma*; Maharaja of Burdwan called on him and discussed certain ideological aspects of his teachings.
December 16, 1873 to April 1	—Visited Calcutta; discussions held with Keshub Chandra Sen, Debendranath Tagore, Dvijendranath, Taranath Tarkavachaspati, etc.
April 1-10	—Visited Hoogly; gave public lectures.
April 11	—Visited Burdwan.
April 17	—Visited Bhagalpur; delivered several public lectures.
May	—Visit to Patna; issued public notice for discussion and debates; delivered two public lectures on idol-worship etc.
May 25	—Visited Chhapra; discussion held with *panditas* led by Jagannath; Pandemonium created by the defeated *panditas*.
June 11	—Reached Arrah; stayed with the Maharaja of Dumraon; discussions held with Rudra Datta who was defeated.
August 8	—Visited Mirzapur; closed the old *Pathashala* and opened a new one in its place.
August	—Visited Allahabad.
October 20 to November 6	—Visited Kanpur, where several lectures were delivered.
November	—Visited Lucknow; had *shastrartha* with the *panditas* on 18 November; delivered several lectures.
November 21	—Reached Farrukhabad; met British officials and advocated ban on cow-slaughter.
December 10-20	—Stay at Kashganj; lectures delivered.

December 26, 1873 to January 22, 1874	—Visited Aligarh on invitation from Raja Jaikishan Dass, C.S.I., Collector of Aligarh; gave lectures; met Sir Sayed Ahmed Khan.
	—Raja Jaikishan Dass requested the *Swami* to publish his teachings in a book form; the result was *Satyaratha-Prakasha*.
January-February	—Visited Hathras; condemned idol-worship.
February 26-March	—Visited Brindavan to hold a *shastrartha* with Rangachari who did not come; delivered ten lectures.
March 14	—Came to Mathura; delivered lectures condemning idol-worship.
March-May	Went to Mursan and then to Allahabad.
May-June	—Visited Benaras; delivered his first lecture in Hindi; gave a lecture at the residence of Sir Sayed Ahmed Khan.
June	—Dictation of *Satyaratha Prakasha* began.
July	—Allahabad; gave several lectures.
October	—Went to Jabbalpur; gave learned exposition of his ideologies; photographed.
	—Visited Nasik; stayed for four days; delivered public lectures; had *shastrartha* with the *panditas*.
October 26, 1874	—Visited Bombay; denounced the Vaishnava sect and the Vallabhacharis.
November	—Pt. Vishnu Parashuram and Dr. R.G. Bhandarkar called upon the *Swami*.
November 25	—First lecture delivered on idol-worship at Bombay.
November 28	—Second lecture on the history of the Aryas; Wrote *Vedanta Dhavanta Niwarna*; denounced the *Advaita* philosophy and published a commentary of the first *sukta* of the *Rigveda* as a sample; wrote *Vallabhacharya Mata*

	Khanadana; several attempts made on his life.
December	—Visited Surat, Baroda, Ahmedabad, Nadiad and Rajkot and gave lectures.
January 1875	—Visited Ahmedabad; vain attempt to convert the Prarathana Samaj into Arya Samaj.
	—Visited Surat.
January 29	—Visited Bombay again.
April 10	—Founded Arya Samaj.
June	—*Satyaratha Prakasha* published at Benaras.
June-September	—Visited Poona on the invitation of Mahadev Govind Ranade; delivered 15 lectures.
September	—Visited Satara; had discussions with learned men.
October 16	—Visited Bombay again.
	—Went to Baroda; delivered lectures.
1876	—Went to Ahmedabad, Baroch, Surat; met Dr. Von Buhler, a great scholar of Sanskrit Institute.
	—Visited Bulsar; gave lectures.
	—Visited Basin Road; gave two lectures.
	—Visited Bombay; gave lectures; Sir Monier Williams of Oxford attended lectures.
May 1876	—Visit to Farrukhabad; delivered 4 lectures.
May 27	—Visited Benaras.
August-September	—Visited Jaunpur, Ayodhya, Lucknow; started writing the *Rigvedadibhashya bhumika*.
November	—Visited Shahjahanpur, Bareilly; decision to learn English taken.
November-December	—Visited Moradabad, Karanavas, Chhalesar, Rajghat, Aligarh.

January 1877	—Visited Delhi at the time of Imperial Darbar held by Lord Lytton; convened a meeting of the leaders of the different faiths to exhort them to work unitedly failed.
	—Visit to Meerut, Saharanpur, Shahjahanpur.
February	—Visited Saharanpur; delivered lectures.
March	—Visited Chandapur fair of all religions; had *shastrartha* with the men of different religions.
March 31-April 19	—Visited Ludhiana (Punjab); delivered lectures.
April 19	—Visited Lahore; delivered lectures.
June 24	—Ārya Samaj, Lahore, founded; Sanskrit School opened.
July 5	—Visited Amritsar; delivered lectures; Arya Samaj established.
August 11	—Published *Aryoddeshyaratnamala* at Amritsar.
August 17-August 24	—Visited Gurdaspur; gave several lectures; Arya Samaj established.
September 13	—Reached Jullundur; gave 35 lectures.
October 17	—Visited Lahore again.
October 26	—Visited Ferozepur; gave 38 lectures.
November 5	—Visited Lahore again; byelaws of Arya Samaj Lahore framed.
November 7-December 26	—Visited Rawalpindi; Arya Samaj established; published *Vedangaprakasha.*
December 27	—Visited Jhelum; gave lectures; Arya Samaj established.
January 1878	—Visited Gujarat; delivered lectures; *shastrartha* with Kashmiri *panditas.*
February 2	—Went to Wazirabad.
February to March 3	—Went to Gujarat; gave lectures. *shastrartha* with Christians; Ārya Samaj established.

March 4	—Came to Lahore; criticised Islam.
March 12-April 4	—Visited Multan; 35 lectures delivered; Arya Samaj established.
April 17 to May 15	—Visited Lahore.
May 15-July 11	—Visited Amritsar; criticised Christianity; several Christians embraced Hinduism.
July	—Visited Jullundur; Ludhiana.
July-August	—Visited Roorki; delivered lectures; Arya Samaj established.
August 22	—Visited Aligarh; gave lectures.
August 26	—Visited Meerut; gave 9 lectures.
October 30	—Reached Delhi; gave lectures.
November 1	—Arya Samaj established at Delhi.
November 7	—Reached Ajmer; visited Pushkar; delivered lectures; held discussions with missionaries; discovered some fragments of *Dhanurveda*.
December 2	—Visited Masuda on its Istamarar's invitation.
December 10	—Visited Nasirabad.
December 14 **December 23**	—Visited Jaipur; gave 3 lectures; Maharaja annoyed and ordered exit; order disobeyed and stayed for 9 days more.
December 24-January 5, 1879	—Visited Rewari on the invitation of Rao Yudhistra Singh; gave lectures; founded the first *Gaushala*.
January 9	—Visited Delhi; gave 3 lectures.
January 16	—Went to Mathura, via Saharanpur, Rewari, Jwalapur.
February 27-April 14	—Attended Kumbha fair at Hardwar; discourses given; taken ill of diarrhoea; left Hardwar.
April 14	—Visited Dehradun; gave lectures.
May 1-3	—Visit to Saharanpur; met Col. Alcott and Madame Blavatsky, the Theosophists from America; both joined Arya Samaj.
May 3-23	—Visit to Meerut.

May 23	—Went to Aligarh; taken ill—suffered from sprue.
May 28-July 3	—Visit to Chhalesar; treatment, got some relief.
July 3	—Visited Moradadad; gave 3 lectures only owing to poor health; Civil Surgeon Dr. Deane treated; Arya Samaj established (20 July 1879).
July 31-August 14	—Visited Badayun; had *shastrartha* with *panditas*; gave lectures.
August	—Visited Bareilly; delivered several discourses; *shastrartha* with Rev. T.G. Scott.
September	—Munshi Ram (Swami Shraddhanand) met Dayanand for the first time (at Bareilly); sent the first instalment of his autobiography to be published in *The Theosophist*.
September 4-17	—Visit to Shahjehanpur; gave discourses.
September 18	—Visited Lucknow; stayed for 6 days.
September 24-October 8	—Visited Kanpur, Farrukhabad; gave discourses; permanent fund opened.
October 16	—Visited Kanpur; doing *Vedabhashya* only; Arya Samaj established.
October 17	—Visited Allahabad; gave 3 lectures.
October 23	—Visited Mirzapur; taken ill; delivered 3 lectures.
October 30 to November 19	—Visited Danapur; gave discourses.
November 19, 1880	—Visit to Benaras; challenge to the *panditas* to prove their points; gave several discourses.
February 12, 1880	—Vedic Yantralaya set up at Benaras; 14 lectures delivered.
May 5	—Still suffering from sprue of the sonahar variety.
May 5	—Visit to Lucknow; gave several lectures.

May 20-June 30	—Visit to Farrukhabad; gave 5 lectures.
June 1-6	—Visited Mainpuri.
July	—Visited Meerut; famous Ramabai called upon the *Swami*
August 16	—Made his will; established *Propkarini Sabha*.
September 15	—Visited Muzaffarnagar; gave 10 lectures.
September-October	—Visited Meerut; gave 2 lectures.
October 7-Nov. 20	—Visited Dehradun.
November-December	—Visited Meerut; stayed for five days; gave 25 lectures; Arya Samaj established.
March 19	—Visited Bharatpur; stayed for 10 days; no lectures.
March 20	—Visited Jaipur; gave one lecture and some discourses.
May 5	—Visited Ajmer; gave 26 lectures; Pt. Lekh Ram met Dayanand for the first time (5 May 1882).
July 23-August 1	—Thakur of Masuda, Bahadur Singh became his disciple; several lectures delivered.
August 18-September 8	—Went to Raipur; gave lectures.
September 8-21	—Visited Rewari again; gave lectures.
September 21-October 6	—Went to Masuda and stayed there for 25 days.
October 26	—Reached Banera (Mewar).
October 27-December 14	—Visit to Udaipur, Maharana H.H. Sajjan Singh called on him.
	—Visit to Indore; stayed for a few days; went to Bombay.
December 3	—Reached Bombay; gave lectures.
March 28, 1882	—Severed all connections with the Theosophists.
	—Decided to present a memorial to Queen Empress and the Viceroy, signed by two crore people to prohibit cow slaughter.

June 25	—Reached Khandwa; gave lectures.
June 3	—Visited Indore; stayed for two days.
July 25	—Visited Chittor; Nimbahera; and finally Udaipur.
August 11	—Visit to Udaipur; Maharana Sajjan Singh called on the *Swami*.
February 27, 1883	—Revised Will again, registered at Udaipur.
March 1	—Visited Nimbahera, Chittor.
March 9	—Visited Shahpura; gave several lectures; Raja Nahar Singh called on the *Swami*.
May 31	—Visited Jodhpur; gave lectures; Maharaja Jaswant Singh called on him thrice during his stay.
September 29-October 16	—The *Swami* poisoned; treated by Alimardan Khan until 16 October, deterioration in the condition. Left for Abu for a change.
October 21	—Reached Abu; condition further deteriorated.
October 26	—Came to Ajmer; developed pneumonia.
October 30	—Breathed his last (6 P.M.)
October 31	—Cremated, Malusar cremation grounds at Ajmer.

APPENDIX III

LITERARY WORKS OF DAYANAND

Dayanand possessed a robust intellect and encyclopaedic knowledge of the ancient Indian literature, both *Vedic* as well as non-*Vedic*. He had a wonderful command over Sanskrit language but preferred to speak and write in Hindi. A prolific writer, he has to his credit 66 books, covering about 20,000 fullscap pages.*

S. No.	Book	Language	Publishers	Year of Publication
1.	*Sandhya*	Sanskrit	Jwala Prakash Press, Agra	VS 1920
2.	*Bhagavata Khandana*	Sanskrit	-do-	VS 1923
3.	*Advaitamata Khandana*	Sanskrit	Light Press, Benaras	VS 1927
4.	*Gardabhatapani Upanishad*	Sanskrit	Unpublished	
5.	*Satyratha Prakasha*	Hindi	Star Press, Benaras	First Ed. 1875
	do	Hindi	Vedic Yantralaya, Benaras	Second Ed. 1884

*In this I have derived much help from Pandit Yudhishtra Mimanska, a great living Sanskrit scholar. Inquistive readers, eager to know more about Dayanand's works, may consult his learned book, *Rishi Dayanand Ke Granthon Ka Itihasa* (Ajmer 1948).

6	*Sandhyaupashnadpancha-mahayajnavidhi*	Sanskrit & Hindi	Arya Press, Bombay	First Ed. VS 1931
		-do-	Lajras Press, Benaras	second Ed. VS 1934
7.	*Vedantidhwantanivarana*	Hindi	Oriental Press, Bombay	VS 1931
8.	*Vedavirudhamata-Khandana*	Sanskrit	Nirnayasagar Press, Bombay	VS 1939
9.	*Shikshapatridhwantaniwaruna*	-do-	Star Press, Bombay	VS 1931
10.	*Aryabhivinaya*	Sanskrit	Aryamandala Press, Bombay	1876
11.	*Sanskaravidhi*	Hindi & Sanskrit	Asiatic Press, Bombay	1877
12.	*Rigvedadibhashyebhumika*	Hindi	Lajras Press, Bombay	1878
13.	*Specimens of Rigveda bhashya* (1)		-do-	1878
14.	*Specimens of Rigveda bhashya* (2)		-do-	VS 1933
15.	*Rigvedabhasnya* (9 parts-incomplete)	Sanskrit	Vedic Yantralaya	Different dates
16.	*Yajurvedabhashya* (4 parts)	-do-	-do-	-do-
17.	*Yajurvedabhasha-bhashya*	Hindi	-do-	VS 1906
18.	*Aryodesharatnamala*	Sanskrit	Chashmanar Press, Amritsar	VS 1934

S. No.	Book	Language	Publishers	Year of Publication
19.	*Bharantinivarana*	Hindi	Arya Bhushana Press, Shahajehanpur (U.P.)	VS 1934
20.	*Astadhyai-bhashya*	Hindi	-do-	VS 1935-36
21.	*Atmacharita* (VS 1936-37)	Hindi	Partly Published in *The Theosophist*	Oct. 1879 Dec. 1879 Nov. 1880
22.	*Vedangaprakasha*, 14 Vols.	Sanskrit	Published from different places at different times.	
23.	*Sanskritavakyaprabodha*	Sanskrit	Vedic Yantralava	VS 1936
24.	*Vyevahwarabhanu*	Hindi	-do-	1936
25.	*Gautma-Ahalya-Ki-Katha*	Hindi	-do-	VS 1937
26,	*Bhramochhedana*	Sanskrit	-do-	-do-
27.	*Anubhramachhedana*	Sanskrit	-do-	-do-
28.	*Gokarunanidhi*	Hindi	-do-	-do-
29.	*Prashnotra-Haldhara*	Sanskrit	-do-	VS 1926
30.	*Kashi-Shastrarartha*	Sanskrit & Hindi	Star Press, Bombay	1886
31.	*Hugli-Shastrarartha aur Pratima-Pujanavichara*	Hindi	Light Press, Benaras	1873

No.	Title	Language	Publisher	Year
32.	*Satyadharma-vichara*	Hindi & Urdu	Vedic Yantralaya	1937
33.	*Jalaushara-Shastrartha*	Hindi	Panjabi Press, Lahore	1977
34.	*Satyasatyaviveka*	Urdu	Arya Press, Shahajahanpur	1930
35.	*Udeypura Shastrartha*	Hindi	Unpublished	
36.	*Chaturveda Vishyasuchi*	Sanskrit	-do-	
37.	*Rigvedamantra-suchi*	Sanskrit	-do-	
38.	*Yajur-Atharva-mantrasuchi*	Sanskrit	-do-	
39.	*Atharva-mantra-suchi*	Sanskrit	Unpublished	
40.	*Veda-Brahmana-suchi* (alphabetical)	Sanskrit	-do-	
41.	*Nirukta-ki-Vishyasuchi*	Sanskrit	-do-	
42.	*Aitriya-Brahmana-suchi*	Sanskrit	-do	
43.	*Satapatha-Brahmana-vishya-suchi*	Sanskrit	-do-	
44.	*Taitiriyopanishad mishrita-suchi*	-do-	-do-	
45.	*Rigveda-vishya smaranartha-suchi*	-do-	-do-	
46.	*Nirukta-Satpathamulasuchi*	-do-	-do-	
47.	*Shatapatha-Brahmanasuchi*	-do-	-do-	
48.	*Dhatupethasuchi*	-do-	-do-	
49.	*Karika sanketasuchi*	do-	-do-	
50.	*Nighantusuchi*	-do-	-do-	

S. No.	Book	Language	Publication	Year of Publication
51.	*Kuranasuchi*	Hindi	Unpublished	
52.	*Biblesuchi*	-do-	-do-	
53.	*Jainadharma-granthasuchi*	-do-	-do-	
54.	*Vartikapathasabhashya*	-do-	-do-	
55.	*Manusmriti: Selected Shlokas*	-do-	-do-	
56.	*Vidurapraja: Selected Shlokas*	-do-	-do-	
57.	*Astadhyayi-Ka-Yadipatra*	-do-	-do-	
58,	*Kurana* (translation)	-do-	-do-	
59.	*Prakrita-Sanskrit Anuvada* (unrevised)	Sanskrit	-do-	
60.	*Jaina Shlokas: A Selection*	-do-	-do-	
61.	*Ram Snehi Mata-Ka-Gutaka*	Hindi	-do-	
62.	*Aitryia Upanishedsuchi*	Sanskrit	-do-	
63.	*Chhandogyaupanishadsuchi*	-do-	-do-	
64.	*Rigveda Suktasuchi*	-do-	-do-	
65.	*Shatapatha Shilashta Pratika-suchi*	-do-	-do-	
66.	*Mahabhashya: Sankshepa*	-do-	-do	

Glossary

Acharya—Teacher
Adhishthata—Manager
Akshata—Offerings
Amavashya—The last night of the dark half of a month
Apta—A learned, truthful man, who is always impartial and objective in his dealings
Artha—Wealth
Arshagrantha—Book written by a seer (*rishi*)
Audichya—Northern
Bhang—A drug, especially hashish, made from the flowers and leaves of hemp.
Brahmachari—One who keeps celibacy; the first of the four ashramas into which Hindu life has been divided
Chaitra—The first month of the Vikrama Calendar
Dhak—Trumpet
Darshana—Philosophy
Dharma—Faith, religion
Deva—A wise, learned man; also god
Devanagari—The script in which Sanskrit, Hindi, Marathi, etc. are written
Devapuja—*Deva*-worship
Dumroo—Drum
Gayatri—A *Vedic* prayer which is supposed to have great effectiveness
Ghari—Time division equal to 22⅓ minutes
Goraksha—Cow-protection
Jamadar—A revenue official
Janma—Birth
Jungle—Forest
Kama—Enjoyment of legitimate desires
Karma—Action, deed
Kartika—Eighth month of the Vikrama calendar
Kashiamba—A Bhotian word equivalent to *namaste*.

Kaulahala—Noise
Mahanta—Priest
Mahatma—A great, poius soul
Maithuna—Sexual intercourse
Maghashirsha—Ninth month of the Vikrama Calendar
Mala—Garland
Mansa—Flesh
Mantra—Hymn
Mauna-Varta—Silence
Meena—Fish
Mela—Fair
Moksha—Salvation
Mudra—Worshipping in naked pose
Mukti—Salvation
Nandi—Shiva's ride—a bull
Narka—Hell
Niyoga—Temporary marriage
Panchayat—A council of village elders
Pandita—A person of great learning
Pardah—Seclusion
Parthiva-lingam—Clay representation of Shiva's emblem
Pisacha—A wicked man
Prahara—Time division, equal to 3 hours
Prarathana—Prayer
Pratima—Idol
Propakara—Philanthropy
Pujari—Priest
Rajya-Pandita—Official priest
Rakshasa—A sinful person
Rishi—Seer
Rudraksha—A bead made from the stone of a hilly fruit tree, black in colour with eye-like marks on its surface.
Sabha—Association
Sandhya—Prayer, effecting communion of the soul with God
Sanskara—Ritual
Sanyasi—One who leads the life of renunciation
Shiksha—Education
Shivaratri—The thirteenth day in the dark half of each month which is supposed to be sacred to Shiva

Shishya—Pupil
Stuti—Adoration
Swadeshi—Indigenous
Swami—Courtesy prefix used for a *sanyasi* (ascetic)
Swarajya—Self-rule
Swarga—heaven
Tirtha—A sacred place of pilgrimage
Tumba—Tumbler
Vairagis—Religious mendicants belonging to the Vaishnava order
Varnavyavastha—The four-fold social order of Hindu society (Brahmana, Kshtriya, Vaishya, Shudra)
Upadesha—Lecture
Yogavidya—The Science of *yoga*
Zamindari—Estate

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नाम किया। तब मैंने पितासे कहा कि यह कथा का महादेव नहीं है इसकी पूजा मैं क्यों करूँ। मनमें तो श्रद्धा नहीं रही परन्तु ऊपर के मन पिताजी से कहा कि मुझको पढ़ने से अवकाश नहीं मिलता कि मैं पूजा कर सकूं। तथा माता और चाचा आदि ने भी पिता को समझाया इस कारण पिता भी शीतल होगये कि अच्छी बात है पढ़ने दो। फिर निघण्टु निरुक्त और पूर्वमीमांसा आदि शास्त्रों के पढ़ने की इच्छा करके आरम्भ करके पढ़ता रहा और कर्मकाण्ड विषय भी पढ़ता रहा। मुझसे छोटी १ एक बहन फिर उससे छोटा एक भाई फिर भी एक बहन और एक भाई अर्थात दो बहन और दो भाई और हुए थे तब तक मेरी १६ वर्ष की अवस्था हुई थी। जो कि मुझसे छोटी १४ वर्ष की जो बहन थी उसको हैजा हुआ एक रात्रि में कि जिस समय में नाच हो रहा था। नौकर ने खबर दी कि उसको हैजा हुआ है। तब सब जने वहां से तत्काल आये और वैद्य आदि बुलाये औषधि भी की तथापि चार घंटे में उस बहन का शरीर छूट गया सब लोग रोने लगे। परन्तु मेरे हृदय में ऐसा धक्का लगा और भय हुआ कि ऐसे ही मैं भी मर जाऊंगा शोचविचार में पड़ गया। जितने जीव संसार में हैं उनमें से एक भी न बचेगा। इससे कुछ ऐसा उपाय करना

K.C. Yadav (1936) secured his Master's degree in History from Punjab University and Ph.D. from Rajasthan University. He is author of a number of books and research papers published in important journals. At present he is Professor in modern Indian history at the Kurukshetra University.

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Some opinions on the book

Dayanand (1824-83) was among 19th century India's leading social and religious activists. His "autobiography," a composite of several authentic documents, is an indispensable guide to his life. This edition, which has been appropriately and effectively translated and annotated by K.C. Yadav (Kurukshetra University), is the authoritative one, and it supersedes all others.

The Choice (U.S.A.)

The book, with its brief introduction, four appendices and a comprehensive bibliography, is a commendable literary endeavour.

Indian & Foreign Review (Delhi)

The book has been produced well, with useful editorial notes, and will serve as a literary souvenir in the wake of the Arya Samaj centenary celebrations.

Indian Book Chronicle (Delhi)

Whatever may be one's opinion on the role of Dayanand Saraswati, the book is indispensable for all who are interested in him and in the cultural history of the nineteenth century India.

Social Sciences Review (Calcutta)

Dr. K.C. Yadav deserves admiration for putting together, in the present work, three fragments of Swami Dayanand's autobiography... An introduction and some critical notes ... a detailed chronological table and a select bibliography have enhanced the utility of Yadav's work.

The Quarterly Review of Historical Studies (Calcutta)

The Autobiography is useful to scholars interested in the intellectual and social history of 19th century India.

Itihas (Hyderabad)

Fully annotated, very systematically arranged and thoroughly elaborated, clarified and supplemented by profuse, detailed footnotes provided by its talented editor, Dr. K.C. Yadav, ... this highly informative and fascinating study of Swami Dayanand's outstanding life (1824-1883) is indeed an unique document of considerable historical value. It is a book worth treasuring to use it as a reference book whenever needed.

The Pioneer (Lucknow)

The learned author's introductory note puts Swami Dayananda and the Arya Samaj in a clear perspective. The editing is excellent and Dr. Yadav has done a great service by bringing into sharp focus the role of Dayananda's followers in the national movement.

Amrita Bazar Patrika (Calcutta)

A book that brings the personality of Swami Dayanand closer to the modern reader and clears many prejudices that have grown up regarding the Arya Samaj and its founder.

Deccan Herald (Bombay)

This is an excellent companion volume to Dr. J.T.F. Jordens' critical study of the great reformer's life and ideas.

The Tribune (Chandigarh)

The book will be highly useful for those interested in the study of life and work of Swami Dayananda.

Propakari (Ajmer)